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THE
ILIAD OF HOMER

BOOKS I—VI

WITH AN INTRODUCTION AND NOTES

BY

ROBERT P. KEEP

FIFTH EDITION.

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PREFACE.

THIS edition of a part of the Iliad differs from any other which has hitherto appeared in our country, in the amount and variety of the introductory matter which immediately precedes the text; and a few words may seem called for, explaining why this matter has been introduced, and suggesting how it may be most profitably used.

The object of the Introduction is to open the way to the study of Homer, by giving the student some idea of Epic Poetry, in general, and information upon the origin, history, and transmission of the Homeric poems, in particular. A sufficient account of Homeric criticism is also given to enable the reader to enter intelligently into the discussion which is wont to arise among educated men when the name Homer is mentioned.

The Essay on Scanning has been inserted on account of the difficulty which the writer has observed that his own pupils have always found in learning to scan well. The dactylic hexameter is not usually treated in our Greek grammars as a distinct subject by itself, but boys are ordinarily left to depend entirely upon the metrical knowledge which they have acquired in connection with their study of Vergil. The Homeric hexameter can never be well understood by this process, and it is believed that no teacher of experience will refuse his attention to the attempt here made to

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present the subject of scanning by itself, in a simple, untechnical way.

The Sketch of the Peculiarities of the Homeric Dialect was originally prepared for the American edition of Autenrieth's Homeric Dictionary, and it is inserted here by the kind permission of Messrs. Harper & Brothers. It is translated and condensed from the first Appendix of Koch's *Griechische Grammatik*. The project was seriously considered of expanding this sketch so that it should include a summary of the peculiarities of Homeric Syntax, and particularly of the uses of the Moods in Homer, but was at length abandoned on account of the belief that these peculiarities are best explained and easiest understood as they are met with in their connection. This is especially the case with the Moods, which show an elasticity of usage quite different from that of the Attic dialect, and not easily exhibited in a brief outline.

In the judgment of the editor, the thorough acquisition by the pupil of all the introductory matter just referred to — Introduction, Essay on Scanning, Sketch of Dialect (excepting perhaps the latter sections) — should be insisted upon. The Table of Contents furnishes a full summary of this matter, and may suggest questions for examination upon it.

The text is substantially that of La Roche, 1877. The only important variations are that the forms of the article δ , η , $\sigma\iota$, $\alpha\iota$, are printed as in prose, (instead of δ , η , $\sigma\iota$, $\alpha\iota$;) and that the dat. sing. $\tau\omega$, 'therefore,' is printed with a subscript ι (instead of $\tau\omega$). A fuller punctuation than that of La Roche, and a more frequent use of the diaeresis, will also be noticed, especially in Books I. and II., where Sidgwick's edition is followed.

The notes have been made quite full, but they are designed not so much to aid in translation as to supply that collateral information which is so much needed in the study of Homer. A constant attempt will be noticed, by very frequent cross-references, to make Homer his own interpreter. The sources

from which the editor has chiefly drawn in the preparation of the notes will be seen by reference to the List on p. 157.

It is emphatically true of this edition that it is an outgrowth of the editor's experience of the needs of the class-room. What would be the direction of his aim and effort in the teaching of Homer will sufficiently appear as the notes are read, but a suggestion or two may not be out of place. Respecting the style of translation, the rule he would follow is contained in two words: "Be Homeric." Imitate in general, with scrupulous care, the order of words and the constructions of the original as far as our language permits. The cases are few in which it is impossible to translate a passage with literal fidelity and, at the same time, into idiomatic English. The ideal method in teaching is one which combines variety with thoroughness, and emphasizes different matters at successive stages in the pupil's progress. At the outset, while the lessons are very short (the editor usually devotes fifteen lessons to the first 150 lines of the Iliad), it is of course indispensable to go over, with minutest care, translation, scanning, comparison of every Homeric form with the corresponding form in the Attic dialect and all those points respecting inflection and syntax which naturally suggest themselves. But when the pupil has acquired some familiarity with the dialect and begins to translate twenty lines at each lesson, it will no longer be possible to proceed with such minuteness; and the scholar's interest in Homer will be heightened if, without tolerating superficial preparation in any particular, the teacher is able to bring some *one point* into prominence at each lesson. On one day, for example, etymologies and the composition of words may come to the foreground; on another, the use of moods, running back perhaps through a hundred lines; on a third, metrical peculiarities; on a fourth, words may be examined which illustrate Grimm's law of the interchange of mutes; on a fifth, a metrical (hexameter) version of a part of the advance lesson

may be required; on a sixth, an essay may be assigned on some point of custom or morals suggested by the lesson. It is indeed surprising how much grammar, philology, literature, folklore, religion may be taught in natural connection with the Homeric poems. They are like the great ocean, ἐξ οὐπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα, Φ 196.

Without further words the editor commits to teachers and to students this book, which has occupied much of his time and thoughts for several years. He asks, from all who may use it, correction of any errors that may be discovered, and questions or suggestions respecting any points which may seem to need further comment.

ROBERT P. KEEP.

EASTHAMPTON, MASS.,

July 13, 1883.

PREFACE TO THE SECOND EDITION.

IN this edition the grammatical references to Hadley's Grammar have been adapted to that work in its new form, — as revised by Professor F. D. Allen, of Harvard College.

Special thanks are due to Professor M. W. Humphreys, of the University of Texas, for a valuable list of corrections and suggestions.

ROBERT P. KEEP.

July 5, 1884.

PREFACE TO THE THIRD EDITION.

A FEW changes and corrections have been made in the plates preparatory to this edition, and in compliance with many requests the book is now for the first time issued in two styles, that its essential portions may be brought within the reach of all persons.

ROBERT P. KEEP.

FREE ACADEMY, NORWICH, CONN.,

July, 1885.

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INTRODUCTION.

I. EPIC POETRY.

THE Iliad and the Odyssey are the earliest extant works of Greek literature, and they are also the best examples of what are called Epic Poems. They are the survivors of an immense Epic literature which was produced by Greeks in the period prior to 700 B. C. Three things may be mentioned as characteristic of Epic poetry: a grand, stirring theme (usually of heroic adventure), unfolded in a more or less elaborate plot; an elevated diction, somewhat removed from the language of common intercourse; a peculiar metrical form. The Greek designation for epic poems is *τὰ ἐπη*, lit. 'utterances,' 'sentences.' The same name was also applied to the responses of oracles, for the most important oracles, those given from the shrine at Delphi, were similar to Epic poems, both in diction and in meter.

Examples may be given of epic poems in other literatures than the Greek. Thus we have: in Latin, the Aeneid of Vergil; in Italian, Dante's *Divina Commedia*; in English, Milton's *Paradise Lost*. Of these, only the first is written, like the Homeric poems, in dactylic hexameter: but in the style and thought of all, the influence of the great master of epic song may be traced. The accepted meter for English epic or heroic, as for dramatic, poetry is the so-called "heroic verse," — a ten-syllabled line containing five feet. It is, however, proper to add, that since the hexameter has been seriously attempted by

English poets, and has become naturalized in English poetry, several poems in this meter have been produced which have some of the qualities of epics, though they lack length and an absorbing theme. Such are Kingsley's *Andromeda*, Clough's *Bothie of Tober-na-Vuolich*, Longfellow's *Evangeline*.

II. ANCIENT TRADITIONS CONCERNING HOMER.

The *Iliad* and the *Odyssey* contain no allusion to their author; and although Homer has become a household word, and even a familiar Christian-name, we know nothing of his personality. Several ancient "Lives of Homer" exist, which describe with minuteness various details of the poet's life. Two of them, according to their titles, were composed by Herodotus and Plutarch; but it is certain that neither of these great authors had anything to do with their composition, and their only value is in showing what was the popular tradition respecting Homer at or before the commencement of the Christian era. It is a passage from the *Hymn to Apollo*¹ which has given rise to the legend of the poet's blindness. Many towns in antiquity where the Homeric poems were especially studied and admired claimed the honor of being Homer's birth-place, and the names of seven claimants are preserved in the following epigram:—

Ἐπτά πόλεις μάργαντο σοφὴν διὰ ῥίζαν Ὀμήρου,
Σμύρνα, Χίος, Κολοφών, Ἰθάκη, Πύλος, Ἄργος, Ἀθήναι.

Seven were the towns that laid claim to the gifted root of Homeros,
Smyrna, Chios, Colophon, Ithake, Pylos, Argos, Athenae.

The claim of Smyrna was conceded to be the strongest. Next came that of Chios, where there was a school of bards called *Homeridae*, who claimed (as is shown by their name) descent from Homer, and transmitted the Homeric poems from father to son.

¹ The name "Homeric Hymns" is given to a series of Hymns to the gods, in style not unlike the *Iliad*, but as a whole of somewhat later date.

III. BIRTHPLACE AND EARLY HISTORY OF THE HOMERIC POEMS.

The *Iliad* and the *Odyssey* undoubtedly originated on the Ionian coast of Asia Minor and in the islands of the Aegean sea. Here the dialect was developed in which they were composed, and such indications of locality as can be discovered in the poems point to this region. Various stories explain how they were transmitted to Greece proper. Lycurgus (about 776 B. C.) is said to have brought them to Sparta, where they furnished the Lacedaemonians with the model for the perfect soldier. But it was at Athens that the poems received that care to which their preservation is due. Here, even before the time of Solon (600 B. C.), there seems to have grown up the custom of reciting portions of the poems at popular festivals, which recitations Solon appears to have regulated. To Pisistratus, however, tyrant of Athens (560–527 B. C.), the gratitude of lovers of Homer is due beyond all others. He collected, through a commission of four competent men, the Homeric rhapsodies¹ which were previously sung separately, and united them into the two poems which bear the names of *Iliad* and *Odyssey*.

IV. RHAPSODES, OR RHAPSODISTS.

The singers or reciters of the Homeric poems were called rhapsodes. The word rhapsode (ῥαψωδός) is variously explained. Some would derive it ἀπὸ τοῦ ᾄδειν ῥαπτὰ ᾄη,² 'from singing verses fitted (lit. 'sewed') together.' Verses 'sewed together' might refer to the weaving into songs what had previously been separate verses, or might have reference to the metrical

¹ The word 'rhapsody,' as here used, is not to be understood as identical with the twenty-four divisions or books into which each poem was subsequently divided by Aristarchus.

² Another explanation of ῥαψωδός, perhaps quite as plausible as the one mentioned above, gives it the sense of 'stitchers of song,'—ἀπὸ τοῦ ῥάπτειν ᾠδὰς.

combination of words in the hexameter. The term *ῥαψῳδός* describes 'singers' (*ᾄδειν*), not merely 'reciters;' and it is probable that in early times the song was constantly accompanied by the music of the lyre. Later the singing passed into a sort of intonation, — the chord being struck, before commencing, on the lyre. Finally it became a dramatic recitation or declamation. In the earliest times the rhapsodes were poets, and often originated the songs which they sang, like a Neapolitan improvisator or a Scotch minstrel. In later times they had little poetical taste or talent, and plied their art simply as a means of livelihood. The rhapsodes are spoken of several times by Xenophon and Plato, and by both contemptuously, as not always understanding the sense of what they declaimed. They made a study of their personal appearance, sometimes adorning themselves with gay garments and wearing a gold crown upon their heads. They recited with much action and with impassioned gesture. Was the passage sad, they wept; was it horrible, their hair stood on end. Thus, like many modern actors, they strove, by overdoing the manifestation of the sentiment contained in the passage recited, to stir the feelings of their auditors. To persons of the best taste, their recitation became, in later times, offensive: but to the people in general of the period about 400 B. C., it must have been agreeable; and the popular conception of many passages of both poems must have been formed upon the rhapsode's interpretation of them.

V. PLACE OF THE HOMERIC POEMS IN GREEK CULTURE. — CIVIC EDITIONS.

We can hardly form an adequate idea of what the Homeric poems were to the ancient Greeks. What the influence of a great epic may be upon the religious belief of a nation, we see from Milton's *Paradise Lost*, which has unquestionably contributed much to form the popular theology of both English and Americans. It should of course be remembered that the Homeric poems do not profess either to be or to rest upon a divine revelation, and that they are not didactic in the sense of laying

down formal rules of conduct. But they contain passages which were accepted by the Greeks as the best description of the power and majesty of their deities, and they abound in illustrations of all the virtues of a patriarchal age. Plato often quotes a passage from Homer in finishing an argument, as a theologian quotes from Scripture.

A verse of Homer was an important make-weight in settling a disputed boundary or in establishing a doubtful pedigree. Both *Iliad* and *Odyssey* were often learned entire at school, and large portions of them were carried in memory through subsequent years. Copies of them were so multiplied that it was easy to possess them, as is illustrated by the story told of Alcibiades, who is said in righteous indignation to have beaten his teacher, who confessed that he did not own a copy of the *Iliad*. The poems served too as a standard of taste; and though their origin dates back to the very beginning of Greek literature, they influenced to a surprising degree the works of subsequent writers. Herodotus, Plato, and even the late writer Lucian (160 A. D.), illustrate how familiar Homer was to educated men. That they should have retained their charm so long is indeed the highest proof of their merit. Fresh and spontaneous, they gave delight at the simple popular festivals which called them into existence nearly three thousand years ago; and yet they had such perfection of form as to attract and satisfy the exacting criticism of the Alexandrian and later periods. One of the very latest works of erudition in the twelfth century — only three centuries before the fall of Constantinople (1453 A. D.) — is the commentary on Homer by Eustathius, Bishop of Thessalonica.

Different ancient cities had their civic or public editions, — perhaps prepared at the public expense, and from which copies could be made for private individuals. The best known of these editions were those of Massilia (Marseilles), Chios, Sinope, Argos, Cyprus, Crete. Private editions, supervised by individuals, were also numerous. One of the most famous of these was the edition prepared by Aristotle for his pupil, Alexander. This was called the 'edition of the casket,' from the jewelled

case (said to have been part of the spoils taken, after the battle of Arbēla, from the tent of Darius) in which the conqueror carried it with him in his campaigns in Asia.

VI. HOMERIC STUDIES AT ALEXANDRIA. — THREE GREAT ALEXANDRIAN CRITICS. — SCHOLIA.

When the Greek mind ceased to be productive, it turned itself toward the study of what it had created. The earliest and for many centuries the chief seat of Greek learning was Alexandria. This city, from the time of its foundation by Alexander, grew with wonderful rapidity; and in the second generation after its founder, under the peaceful reign of the Ptolemies, literature was cultivated here with a zeal and success unparalleled elsewhere in the Greek world. Ptolemy II., called Philadelphus (285–247 B.C.), established the Musēum (Μουσείον), — an institution combining the functions of a university and a learned academy, like the French Academy. It was provided with a corps of salaried professors, who gave public lectures in the various departments of human knowledge. But it was also intended to promote research; and the most important work of the scholars who were maintained under stipends at the Museum, and of the eminent men who directed their labors, was to sift, classify, and elucidate the immense collection of manuscripts which the Ptolemies had gathered together at lavish expense in the two great libraries.¹ The names of three heads of the Mu-

¹ The number of volumes in the Alexandrian libraries is said to have been 500,000. By volumes we are to understand rolls of parchment or of papyrus containing the equivalent of a book of Homer, a single tragedy, or a philosophical dialogue. It may be worth while to mention here that Jewish tradition represents that the Greek translation of the Old Testament, known as the Septuagint, was made at the direction of Ptolemy Philadelphus, that it might be placed in the Alexandrian library. Another story relates how foreigners, who brought with them treatises of value, were liable to have them confiscated, and were obliged to be content with receiving copies, while the originals went to enrich the Alexandrian library. The Alexandrian library, or what remained of it, was burned 641 A. D.

seum of Alexandria are particularly famous for Homeric criticism, though their work was not confined to Homer, — Zenodotus of Ephesus, Aristophanes of Byzantium, Aristarchus of Samothrace. They flourished about 250–150 B.C.; and they followed certain common principles of criticism, as was natural, since Aristophanes, who was the pupil of Zenodotus, was the teacher of Aristarchus. The time had been when not only the Iliad and the Odyssey, but a vast mass of epic poetry known as the Epic Cycle, had been ascribed to Homer. This period was now passed, and Zenodotus restricted the authorship of Homer to the Iliad and the Odyssey. He edited the text of the two poems without commentary, and his revision gained such a reputation that it eclipsed all predecessors. He was the first to employ the *obelus* (ὀβελός), a heavy horizontal line like our dash (—), to indicate that the verses to which it was prefixed were spurious. He is said to have had a partiality for rare and archaic forms, and to have rejected with great boldness. Of Aristophanes we know but little. Another revision of the text was called for, which he edited, and which in its turn became a standard. He employed the *asterisk* (*) to designate particularly fine or repeated verses, and he invented the marks, ' ^ ` (acute, circumflex, and grave), which are now used in indicating Greek accent. These marks were devised for the convenience of foreigners at Alexandria, to whom Greek was not a native tongue. The third great Alexandrian critic was Aristarchus, whose fame overshadowed all his predecessors. He was the oracle of his day; and the estimation in which he was held is shown by a passage in the ancient *Scholia*: 'It is better to err with Aristarchus than to be right with others.' His great object was to secure a correct text of Homer. This he strove to do by a comparison of the civic editions and by attention to metrical considerations; and he succeeded so far that his text is that to which most of our best modern editions strive to approach. The division of the Iliad and Odyssey into twenty-four books and the employment of the large and small letters of the Greek alphabet to designate these books are ascribed to Aristarchus. During the lifetime of

this great critic, the views of Hellanīcus, who maintained the separate authorship of the Iliad and Odyssey, gained some prominence. A school formed itself about Hellanīcus; and the doctrine of what were called the Chōizontes (οἱ Χωρίζοντες), or 'Separatists,' might have gained more adherents had not Aristarchus thrown the whole weight of his authority against it, and crushed it so completely that it was hardly heard of again until within the last hundred years.

It does not appear that the great Alexandrian critics published anything but text-editions. They lectured, however, upon the classic authors, and much of their comments (ὑπομνήματα) was preserved in the meagre notes of their students. These notes were never carefully edited, but were copied, with more or less correctness, by successive generations of grammarians of inferior knowledge; and it is in this way that they have reached us. Didymus, a grammarian of the Roman period, and a contemporary of Cicero, may be mentioned for his services in the way just described. He was called Χαλκίετρος, 'Tough-gut' (cf. Carlyle's *Zühdarm*), from his wonderful industry. He is said to have written 3,500 books.¹

The manuscript copies of the Greek authors upon which our printed editions rest were mostly made in the period from the tenth to the fifteenth century by Greeks who had received their education at Constantinople or Athens. These copyists had access to a great mass of grammatical commentary which originated at Alexandria, and was preserved by such men as Didymus; and they often selected from it to the best of their judgment, and filled with it a broad margin of the parchment page upon which they wrote the text of their author. Such explanatory notes, written in Greek, usually upon lines much closer together than the main text, and often in so fine a character as not to be easily decipherable, are called *scholia*; ² and their original author, in many cases unknown, is called a *Scholiast*.

¹ Book is of course to be taken in the same sense as was the word volume in the note on page xiv.

² We see the singular of this word employed in Geometry, where scholium signifies a remark appended to a proposition.

VII. CODEX VENETUS A.

Our oldest complete manuscript¹ of the Iliad, which is also one of the most legible and beautiful of all existing classical manuscripts, was probably written in the tenth century. Where it was written, or how it came to its present resting-place, — the library of the Church of St. Mark at Venice, — is purely a matter of conjecture. It is known to scholars as the Codex Venetus A, — being thus distinguished from another manuscript of the Iliad in the same library, the Codex Venetus B. It is written upon vellum or parchment leaves, in size about 13 × 10 inches, and originally contained the entire Iliad upon 327 leaves, of which only 19 have disappeared. It was first published in the year 1788 at Venice by the Abbé Villoison, a French scholar, and its great importance was immediately recognized. It is interesting in three respects: (1) It contains the best text of the Iliad; (2) it preserves many of the critical marks (obelus, asterisk, etc.) used by the Alexandrian grammarians; (3) it contains the best collection of scholia upon the Iliad, with the information that these scholia are derived from four grammarians ranging in date from the first century before Christ to the second century after Christ. One of these grammarians was Didymus, who has been just mentioned.

The publication of the Venetian scholia shed a new light upon Homeric studies. Up to the date of their publication, it had been generally assumed that the received text of the Iliad had come down to us from about the time of the poet himself, which was sometimes placed at 1144 B.C. But the Venetian scholia made it plain that the Alexandrian scholars had had before them no complete accepted text of the Iliad; that they depended chiefly upon the civic editions, and sought by comparing them one with another to determine the form which the poem had originally borne. None of the civic editions dated farther back than the age of Pericles (450 B.C.), and the earliest date which could

¹ See Frontispiece for facsimile of a page of the Codex Venetus.

be called historical in connection with the poems was that of the revision of Pisistratus, less than a century earlier, which, strange to say, there is no evidence that the great Alexandrian critics used. The question soon arose: "How account for the preservation of the poem, substantially unaltered, during the five centuries and more prior to Pisistratus?"

VIII. F. A. WOLF'S THEORY AND ITS INFLUENCE.

F. A. Wolf, Professor in the University of Halle, maintained in his famous *Prolegomena ad Homerum*,¹ published in 1795, that the preservation of the poems during this long period was impossible. The earliest Greek inscription, he pointed out, scarcely antedated 600 B. C., and writing was not in general use before the time of Pisistratus. Without the common use of writing he affirmed that the preservation of the poems in an unaltered form was impossible. They neither originated so early as had been supposed, nor was the present their original form. Their origin was to be sought in the numerous songs which bards (*ᾄδοι*) sang at the popular festivals at a time when the gift of epic song was common to many. Each song was poured forth spontaneously by some gifted singer without any thought of the whole, the Iliad, of which by the version of Pisistratus it long after became a part. This view explained the many birth-places attributed to Homer; for the name of the poet was to be interpreted as really the name of a style of composition. Wherever schools of bards flourished, there was a Homer. This theory, which saw in the Homeric poems only the spontaneous outgrowth of a certain phase of the Greek language and life, speedily gained warm adherents; and the world was soon divided into Wolfians and anti-Wolfians. It is a theory the conclusions of which have the most important bearing upon the credibility of all early history, and are by no means limited in their application to the Homeric poems.

¹ *Prolegomena* = Introduction.

The admission, which would not now be made, that the art of writing was scarcely known or little used before the time of Pisistratus is not fatal, as Wolf supposed, to the oral transmission (*i. e.* transmission by the voice and by the power of memory) from a remote past of poems as long as the Iliad. Upon this point, many interesting facts illustrating the power of memory may be brought forward. In antiquity, when the number of books was much smaller than at the present time, and the variety of subjects which one was compelled to keep in mind much less great, the memory often performed feats which now seem incredible. It was, for example, no infrequent accomplishment of educated men at Athens to repeat the entire Iliad and the entire Odyssey. In these days, on the contrary, we content ourselves with remembering where things are to be found, instead of attempting to remember things themselves. Yet, in our time, Macaulay found that he could on occasion repeat half of Paradise Lost, and some of De Quincey's exploits of memory were even more extraordinary than Macaulay's. On the whole, then, it is impossible to set limits to the power of memory in such matters as these. It is probable that the poems could have been transmitted substantially unaltered, if it be granted that they could have been composed, without the aid of writing.

Another argument against the unity of authorship of the Iliad is drawn from inconsistencies in the narrative. This line of investigation has been followed up with the minutest diligence in Germany during the last fifty years, and Lachmann has divided the Iliad into eighteen originally distinct songs. But inconsistencies in an epic poem are not necessarily fatal to unity of authorship; and so differently do such inconsistencies affect different persons that, while they lead Bonitz (a Wolfian) to find the secret of the power of the Iliad "in the overpowering charm of the 'separate pictures, which draw away the attention from their connection with each other,'" they allow Gladstone (a defender of the unity of authorship) to remark that "the plot of the Iliad 'is one of the most consummate works known to literature. Not 'only is it not true that a want of cohesion and proportion in the

"Iliad betrays a plurality of authors, but it is rather true that a structure so highly and so delicately organized constitutes in itself a powerful argument to prove its unity of conception and execution."

IX. PRESENT ASPECT OF THE HOMERIC QUESTION.

The following is a statement of conclusions which may be considered as established after nearly a century of agitation of the Homeric Question. The language is that of Professor R. C. Jebb, a most candid and judicious English scholar:

"The Iliad and Odyssey belong to the end, not to the beginning of a poetical epoch. They mark the highest point reached by a school of poetry in Ionia which began by shaping the rude war-songs of Aeolic bards into short lays, and gradually developed a style suited to heroic narrative."

"The Iliad has been enlarged and remodelled by several hands from a shorter poem, *by one poet*, on the 'Wrath of Achilles.' This original 'Wrath of Achilles,' probably composed about 940 B. C., was not merely a short lay, but a poem on a large plan, in which the central motive gave unity to a varied action, and which might properly be called an epic. It may have been only the last and best of a lost series of similar poems. But if it was the first of its kind, then its author was the *Founder of the Epic art*, who made the advance, not from the primitive war-song to the epic on a grand scale, but from the lay to the short epic."¹

X. OUTLINE OF PLOT OF THE ILIAD.

The word Iliad means Poem about Ilium. Ilium, or Troy, was a city of what was later called Mysia, in the northwest of Asia Minor, and was situated three miles south of the Hellespont.²

¹ Primer of Greek Literature, p. 36.

² See map of region in Autenrieth's Homeric Dictionary, Plate V.

The poem describes only an episode in the ten years' siege of Troy by the Greeks.

The following are the chief facts mentioned, or assumed as known, in the Iliad. Paris, also called Alexander, had carried off the fairest woman in Greece, — Helen, wife of Menelaos, King of Sparta. Helen had had many suitors, all of whom had promised her father Tyndareos, at his daughter's wedding, that they would maintain her husband's rights, should any one interfere with them. So Menelaos's brother Agamemnon, King of Mykenae, then the leading sovereign in Greece, called together all the suitors and some other heroes, and the whole force in 1100 ships sailed to besiege Troy. For ten years they besieged it without result, — not being able to come to a pitched battle with the Trojans, who would not venture forth from the city-walls on account of their dread of the Greek hero Achilles, the son of Peleus, king of Phthiotis, and Thetis, a sea-goddess. But, in the tenth year of the siege, Achilles suffered an affront from Agamemnon, who took away from him his prize, the captive maiden Briseis, who had been assigned to him after the sack of Lyrnessos, one of the lesser towns of the Troad, or plain about Troy. In consequence he withdrew from the conflict, and retired to his tent by the sea shore. This is the point at which the Iliad begins. The wrath of Achilles — its causes, its effects, and how it was appeased — is the subject of much of the poem. The immediate consequence of Achilles's retirement is that the Trojans now dare to come forth and engage in combat with the Greeks. Fifteen out of the twenty-four books describe the varying strife. Finally (in II) Patroclus begs Achilles to lend him his armor, and goes with it into the combat. The Trojans flee before him, thinking that Achilles has re-entered the fray; but at last Patroclus is slain by Hector aided by Apollo. Achilles's desire for vengeance on the slayer of his friend now overcomes his resentment against Agamemnon (in Σ). A new and splendid suit of armor is prepared for him by Hephaistos, — Hector had stripped his former armor from the corpse of Patroclus, — and he rushes into the combat, slays Hector, and drags his body back to the ships (in X).

The last scene of the Iliad presents King Priam begging of Achilles, the slayer of his son, the body of Hector. His prayer is granted, and a truce is observed while Hector is buried.¹

¹ For a detailed outline of that portion of the Iliad contained in the present volume, see the summaries printed with the Greek text.

ON SCANNING HOMERIC VERSE.

1. STRUCTURE OF THE HOMERIC HEXAMETER.

Two different feet occur in the Homeric hexameter: the dactyl and the spondee. The *dactyl* consists of a long syllable followed by two short syllables; the *spondee*, of two long syllables. As a long syllable occupies in pronunciation twice the time of a short syllable, the two feet may be represented to the eye in two ways: (1) by marks of long and short quantity, dactyl — ∪ ∪, spondee — —; (2) by quarter and eighth notes, dactyl ♩ ♩, spondee ♩ ♩.¹

The unit, or fundamental foot, of the verse is the dactyl. This greatly preponderates in the first five of the six feet of which the line is composed. Occasionally, as A 10, each of the first five feet is a dactyl; more often, spondees interchange with dactyls, except in the fifth foot which is so commonly a dactyl that, when a spondee is found there, the verse receives the special name of 'spondaic verse.' Examples of spondaic verses are A 14, 21, 74, 107. About one verse in every twenty is spondaic. The last foot of the verse is never a dactyl, but always consists of two syllables.² We see then that the number of syllables in a verse may vary between seventeen (all the feet dactyls except the last) and twelve (all the feet spondees, of which the only example in Books I-VI, is B 544).

¹ Dactyl is derived from δάκτυλος 'finger,' — more probably from the use of the finger in beating time than because the finger, like the dactyl, contains one long and two short portions. Spondee is a derivative from σπένδομαι, 'pour libation' (σπονδή, 'libation'), because slow solemn chants in this measure were sung in propitiating the gods.

² The last foot of a verse is sometimes an apparent trochee (— ∪ or ♩ ♩), since the slight pause which always occurs at the end of the line tends to obscure the difference between a preceding long or short syllable. A similar remark may be made respecting short syllables used as long before a caesura. See § 5, 4.

2. METRICAL ACCENT.—THESIS AND ARSIS.

The first syllable of each foot receives, in scanning, a metrical accent. This is entirely distinct from the written accent, with which it may, or may not, coincide. Each hexameter verse has six metrical accents. The stress which the metrical accent gives to the accented syllable is called *ictus*. The accented part of each foot is called the *thesis*; the unaccented part, the *arsis*. In the dactyl the arsis consists of two syllables; in the spondee, of one. As the spondee is the precise equivalent of the dactyl ($\bullet \bullet = \bullet \bullet \bullet$), the length of the thesis is precisely equal to that of the arsis.

3. DIAERESIS AND CAESURA.

Pauses, both those indicated by punctuation and those not thus indicated, are as important to good scanning as they are to the good reading of prose. They may occur at the end of a foot or in the heart of a foot; a pause of the first kind is called a *diaeresis*; one of the second kind, a *caesura*. A diaeresis at the end of the third foot, which would divide the verse exactly at the center, is avoided; but diaereses, at the end of the second and especially at the end of the fourth foot, are not infrequent. This latter is called the Bucolic diaeresis, because more frequent in Bucolic or Pastoral poetry than in Epic poetry. Examples are A 4, 14, 15, 30.

Caesura (*caesura*, the Latin equivalent of the Greek *τομή*, lit. 'cutting') designates that break in the verse which is caused whenever a word ends in the heart of a foot. Caesurae can occur in any foot, and there are usually several in a verse: but the most important or main caesura is always near the middle of the line, and commonly in the third foot. This caesura of the third foot may come *after the thesis*, as is the case in A 1, 8, 11, and in 247 out of the 611 verses in Book I. This is the favorite Vergilian caesura. Or, if the third foot is a dactyl, so that the arsis consists of two syllables, the caesura may come *in the arsis*: e.g. A 5, 6. This latter caesura is the most frequent in the Homeric poems. It occurs 356 times in Book I.¹

¹ The caesura after the thesis is sometimes called the masculine caesura; it was also called by the ancients *τομή πενθημιμερίς*, i.e. 'the caesura after the first five half-feet' (*πέντε, ἡμι-, μέρος*). The caesura in the arsis, also called the feminine caesura, was often called *τομή κατὰ τὸν τρίτον τροχαῖον*, 'caesura at the end of the third trochee,' because, by cutting off the last syllable of a dactyl in the third foot, it left a trochee. Much less common than the caesurae just described is the caesura in the fourth foot, generally accompanied by a caesura in the second foot; e.g. A 7, 10, 16.

4. SYNIZESIS AND HIATUS.

Two successive vowels (or a vowel and diphthong) are often fused in pronunciation. This is called *synizesis* (*συνίησις*, lit. 'settling together'). The contiguous vowels may be in different words or in the same word. Synizesis differs from the elision so common in Vergil in that neither vowel is lost, for where vowels are elided in utterance in Greek they are omitted in writing; it differs from contraction because the vowels are merged only in utterance, though written out in full. It might be said to add other diphthongs to those commonly recognized as such. Examples are A 1, 15, 18.

Hiatus is said to exist when two vowels immediately follow one another, either as the final and initial vowel in two successive words, or in the parts of a compound word. There are certain conditions, specified in the Sketch of the Dialect, § 3, in which hiatus is tolerated. There are many other cases where it is only apparent. In these the second of the two words had originally an initial consonant, the effect of which was remembered, though the consonant itself was no longer written and not always uttered. Examples are in A 4, 7, 24. See also Sketch of Dialect, § 3, 2.

5. RULES OF QUANTITY AND HINTS FOR SCANNING.

In order to divide a line correctly into feet, we need to know the quantity of each syllable. This is more easily recognized in Greek than in Latin. A few rules of special importance may be given:—

1. *η, ω*, and all diphthongs are long by nature.
2. *ε, ο* are short by nature.
3. A vowel naturally short is made long by position when it stands before two consonants or a double consonant. One or both of these consonants may be in the following word, and a mute with a liquid usually gives long position. A single liquid may give long position; e.g. A 283.
4. A vowel naturally short is often used as long in the thesis before the caesura. The ictus, or stress of voice, doubtless has a tendency to prolong the vowel, and so does the slight pause accompanying the caesura (cf. § 1, note 2). Examples of this lengthening are found in A 45, 153.
5. A long final vowel or diphthong is frequently used as short when the following word begins with a vowel, i.e. before a hiatus.¹

¹ This apparent shortening may perhaps be best explained by saying that the long vowel or diphthong loses, as if by elision, half of its quantity.

This shortening occurs, of course, only in the arsis of the foot. Examples are A 14, 15.

The beginner will be aided in his first attempts to divide a line into feet by remembering that dactyls decidedly predominate above spondees. He should also understand that there is no such general principle in Greek as that expressed by the common rule in Latin 'a vowel before another vowel is short.' Examples of the contrary are Ἀχιλλῆος A 1, ἥρώων A 4. The marks of accent aid in many cases in determining the quantity of the doubtful vowels *a*, *i*, *u*, as does also the fact that most inflectional and formative suffixes are short.

The following hints for scanning, beginning anywhere in a hexameter verse, will be found useful: —

1. When a long syllable is followed by a short syllable, the long syllable always has a metrical ictus; *e.g.* — ∪ ∪.
2. The syllable following two short syllables always has a metrical ictus; *e.g.* — ∪ ∪ ∪ ∪.
3. A short syllable always indicates the presence of a dactyl.
4. Two contiguous long syllables always indicate the presence of a spondee which either (*a*) ends with the first long syllable, or (*b*) begins with it.

The beginner will find it a useful exercise to scan half a line at a time, making a long pause near the middle of the verse, *i.e.* in the third foot. One must begin in the first half with an ictus on the first syllable; in the second half of the line, the first ictus will come on the first long syllable not immediately following the pause.

It will also be well to select a few verses of which the first five feet are dactyls (στίχοι ὁλοδάκτυλοι), — *e.g.* A 10, 12, 13, — and to practise these until one is familiar with the rhythm. There are 120 such verses in Book I of the Iliad. Then one may pass to verses containing two spondees, and gradually increase the complexity.

6. PREREQUISITES TO GOOD SCANNING.

The three prerequisites to good scanning are: a correct division of the verse into feet; the placing of the metrical accent upon the first syllable of each foot (ictus on the thesis); the correct location of the main caesura. The scholar should distinctly understand that attention to the second of these points often in-

volves the neglect of the written accent, which he has hitherto carefully observed.¹

Attention to the marks of punctuation will often aid in fixing the place of the main caesura, as will also the fact that many verses are so constructed that the sense is already complete at the middle of the third (or of the fourth) foot, while the part that remains is simply explanatory, and serves to round out the verse. Examples are A 17, 18, 19, 20, 21.

Three prerequisites to good scanning have been named; two other essential things must now be mentioned, without which scanning, though it may be correct, will be lifeless and intolerable. One must have such familiarity with the Greek words as to recognize and utter them without hesitation or conscious effort; one must also be familiar with the movement, the *swing*, of the hexameter. A good way to secure this familiarity is by memorizing selected hexameters, which may be repeated by pupils singly or by a class in concert. The following passages are suitable for this purpose: A 38–49, Chryses's prayer to Apollo, and Apollo's speedy answer; A 148–157, Achilles's angry reply to Agamemnon. If memorizing hexameters is considered to make too great demands upon the time of a class, simple reading in concert, at first with the lead of the teacher, then without his lead, will give that idea of the rhythm without which there can be no good scanning. It may be well to expressly remind the pupil that he should never, in scanning, forget the sense, and to suggest that several words closely connected in sense may be uttered with hardly more pause between them than between the parts of a compound word; *e.g.* Πηληϊάδεω Ἀχιλῆος, A 1; οἰωνοῖσ' τε πᾶσι, A 5; Τίς τ' ἄρ' σφωε θεῶν, A 8.

7. SPECIMENS OF ENGLISH HEXAMETERS.

It will also be highly profitable to call the attention of scholars to the best English accentual hexameters. Among the best-known English poems in this meter may be mentioned Longfellow's *Evangeline*, Kingsley's *Andromeda*, and Clough's *Bothie of Tober-na-Vuolich*.

¹ This fact, that the written and metrical accent cannot both be regarded at the same time, is one of the strongest reasons for believing that the marks of written accent indicated varieties of pitch, not differences of stress, between different syllables.

The following example is from Kingsley's *Andromeda* :—

Smiling, she | answered in | turn, || that | chaste Tri | tonid A | thené,
Dear unto | me, no | less than to | thee, || is the | wedlock of | heroes,
Dear who can | worthily | win him || a | wife not un | worthy and | noble,
Pure with the | pure to be- | get brave | children || the | like of their | father.

I add two translations of detached passages of the *Iliad* and *Odyssey*. First, from the *Iliad*, Γ 233-242, by Dr. Hawtrey, former Headmaster of Eton College :—

Clearly the | rest I be | hold of the | dark ey'd | sons of A | chaia.
Known to me | well are the | faces of | all; their | names I re | member;
Two, two, | only re | main whom I | see not a | mong the com | manders, —
Kastor | fleet in the | car, Poly | deukes | brave with the | cestus;
Own dear | brethren of | mine, one | parent | loved us as | infants.
Are they not | here in the | host, from the | shores of | lov'd Lake | daimon,
Or, though they | came with the | rest, in | ships that | bound through the | waters
Dare they not | enter the | fight or | stand in the | council of | Heroes,
All for | fear of the | shame and the | taunts my | crime has a | wakened?

Second, from the *Odyssey*, ε 55-69, by William Cullen Bryant :¹—

Now as he | reached, in his | course, that | isle far | off in the | ocean,
Forth from the | dark blue | swell of the | waves he | stepped on the | sea-beach,
Walking right | on till he | came to the | broad-roofed | cave where the | goddess
Made her a | bode — that | bright-haired | nymph, — in her | dwelling he |
found her.

There, on the | hearth, was a | huge fire | blazing, and | over the | island
Floated the | odorous | fume sent | up from the | cedar and | cypress,
Cloven and | burning, while | she sat | far in the | grotto and | sweetly
Sang, as the | shuttle of | gold was | flung through the | web from her | fingers.
Round that | grot grew | up, on all | sides, a lux | uriant | forest.
Alders were | there, and | poplars, and | there was the | sweet smelling | cypress,
Haunted by | broad-winged | birds which | build their | nests in the | branches,
Owls of the | wood, and | falcons, and | crows with | far-sounding | voices,
Birds of the | shore which | seek their | food on the | beaches of | ocean.
There, all | over the | rock from | which that | grotto was | hollowed,
Clambered a | strong-growing | vine whose | fruit hung | heavy in | clusters.

The reader of the selections just given will observe how greatly the dactyl preponderates in English hexameters. This is indeed

¹ This translation, never elsewhere published, so far as I know, than in the "Evening Post," was made by Mr. Bryant as an experiment, before he had decided what meter to employ in his translation of the *Odyssey*.

their great defect, because fatal to variety. Another defect is the frequent occurrence of the diaeresis at the end of the third foot (see § 3). It will be also noticed that the same syllable is now used as long, now as short. Little regard, in fact, is had for quantity, which is wholly subordinated to accent. The last two specimens (from Hawtrey and Bryant) show a regard for quantity much greater than is usually found in English hexameters.

8. TRANSLATION INTO ENGLISH HEXAMETERS.

It is a good exercise to turn a few lines of Homer into English hexameter. Some verses will go into the same English measure with little effort; e.g. B 23 :—

Εὐδεις, Ἄτρεος υἱέ δαίφρονος ἵπποδάμοιο;

Sleep'st thou, | O son of | Atreus || the | furious | tamer of | horses?

or the following (A 148-151) :—

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλέον φρον·
πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν,
ἢ ὀδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι;

Him then with | stern glance re | garding ad | dressed the swift- | footed
A | chilles :

Ah me! | mantled in | arrogance, | greedy in | spirit and | temper,
How to thy | words shall | any A | chaian | render o | bedience
Either to | go on a | foray or | valiantly | combat with | heroes?

A moderate amount of practice will give considerable ease in writing such hexameters. The writer has sometimes had an entire lesson voluntarily prepared by a class in hexameter translation, and pupils have frequently in examination written, in this meter, their translation of the passage set. There are several familiar combinations of words in English which naturally close a dactyl. As such may be mentioned the monosyllabic prepositions followed by the article; e.g. 'of the,' 'in the,' 'for the,' 'with the,' etc. The translator will soon notice, however, that the Greek line literally translated does not furnish, in most cases, enough material to fill out the English hexameter. The obvious reason for this is the lack in English of that multitude of particles and conjunctions for which in English there is no precise equivalent, and which in Greek sup-

ply so readily the short syllables for the dactyls. The translator has no alternative but to expand; and it is perhaps this inevitable introduction of foreign matter, more than anything else, which explains the failure of hexameter translations of extended portions of the Iliad to interest the reader. Of course, this fact constitutes no objection to the hexameter as an English meter, nor to its use for original English poems. But it is a question whether it does not render it an unsuitable meter for a translation of Homer as a whole.

NOTE ON § 2. — The terms *thesis* and *arsis* are employed in the preceding pages in the same sense as they were originally used by the Greek grammarians, where *thesis*, 'placing,' indicated the *fall* of the foot (or hand or finger), with an accompanying accent, in beating time. *Arsis*, 'raising,' was the corresponding *lifting* of the foot, unaccompanied by accent. Since the time of the Roman grammarians these two terms have been used in the reverse of their original signification.

THE CHIEF PECULIARITIES OF THE HOMERIC DIALECT.¹

PHONOLOGY.

1. VOWEL SUBSTITUTIONS.

1. *η* is used in Homer after *ρ*, *ε*, *ι*, where the Attic uses *ā*; e.g. ἀγορή [ἀγορά], ὁμοίη [ὁμοία], πειρήσομαι [πειράσομαι].
2. Similarly, *ει* is found for *ε*, *ου* for *ο*; e.g. ξείνος [ξένος], χρύσειος [χρύσεος, χρυσοῦς], πολὺς [πολύς], μῶνος [μόνος].
3. More rarely, *οι* is found for *ο*, *αι* for *α*, *η* for *ε*; e.g. πνοή [πνοή], αἰετός [αἰτός], τιθήμενος [τιθέμενος].
4. By what is called *metathesis quantitatis*, 'transposition of quantity,' *āo* becomes *εω*; e.g. Ἀτρεΐδew interchangeable with Ἀτρεΐδew. Similarly, we find *ῥω* and *ῖος* [ῥω], ἀπερείσιος for ἀπειρέσιος [ἀπειρος], κτλ.

2. TREATMENT OF CONCURRENT VOWELS.

1. Contraction, when it occurs, follows the ordinary rules, except that *εο* and *εου* contract only into *ευ*; e.g. θάρσεως [θάρσους], βάλλει [βάλλου].
2. But contraction often does not take place; e.g. ἀέκων [ἄκων], ἄλγεα [ἄλγη]; and, on the other hand, a few unusual contractions occur; e.g. ἐνρρεῖος, instead of ἐνρρεῖος from ἐνρρεῖος.
3. Two vowels (or diphthongs) are often blended in pronuncia-

¹ The Homeric dialect, also called the Epic or older Ionic, is the oldest form of the Greek language of which we have knowledge. To this the newer Ionic in which Herodotus wrote, and the Attic dialect which became the accepted standard for ordinary composition, stand related as younger sisters. The Homeric dialect was undoubtedly based upon the Greek as spoken, during the tenth and ninth centuries, in the islands of the Aegean Sea and on the Ionian coast of Asia Minor. But the variety of forms which it contains is greater than could have been employed at one time in any spoken dialect. Hence it is inferred that the originators of Epic poetry created in fact their dialect, developing and amplifying it in the direction of certain tendencies which they found existing in common every-day speech.

tion (synizesis); *e.g.* Ἀτρεΐδew (pronounce -dyo), δὴ αὖ, ἐπεὶ οὐ, ἦ οὐ. See Essay on Scanning Homer, § 4.

3. HIATUS.

1. Hiatus is allowed (*i.e.* may be considered regular) in the following cases: —

- (a) after the vowels *i* and *υ*;
- (b) when the two vowels are separated by a principal caesura, a diaeresis, or a mark of punctuation;
- (c) when the final vowel of the first word is long and stands in the accented part of the foot;
- (d) when the first of the two vowels, though naturally long, stands in the unaccented part of the foot, and loses half of its quantity before the following vowel.
- (e) when the last vowel of the first word has been lost by elision.

These cases are illustrated by the following examples: —

- (a) ζωστῆρι ἀρηρότι. — | — υ υ | — υ υ.
- (b) καθῆστο, ἐπιγνάμψασα, κτλ. υ | — υ υ | — — | — υ.
- (c) ἀντιθέφ' Ὀδυσῆι. — υ υ | — υ υ | — υ.
- (d) οἷστοι ἐπ' ὤμων. υ | — υ υ | — —.
- (e) μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν. — υ υ | — — | — υ υ | — υ.

2. Hiatus in other circumstances is generally only apparent, and disappears on supplying the original consonant (now no longer written); *e.g.* τὸν δ' ἡμείβετ' ἔπειτα Φάναξ ἀνδρῶν Ἀγαμέμνων. See § 8; also see Essay on Scanning Homer, § 4, and *Apparent Hiatus* in Index.

4. ELISION.

Elision is allowed in some cases where it would not occur in prose. *a, e, i, o* are elided in declension and conjugation; *ai* in the endings *μαι, σαι, ται, σθαι*; *oi* in *μοι, σοι, τοι*.

5. APOCOPE.

Before a following consonant, the final short vowel of *ἄρα*, and of the prepositions *ἀνά, παρά, κατά* may be cut off, leaving *ἄρ, ἄν, πάρ, κάρ*. This is called apocope.

REMARK. The accent in this case recedes to the first syllable, and the consonant, now final, is assimilated to a following consonant; *e.g.* καὶ δὴ δύναμιν [κατὰ δύναμιν], κάλλιπε [κατέλιπε], ἄμ πεδῖον [ἀνὰ πεδῖον].

6. ANASTROPHE.

Anastrophe, or the retraction of the accent from the ultima to the penult, may occur in the case of all oxytone prepositions except *ἀμφί, ἀντί, ἀνά, διά*. It regularly occurs: (1) when a preposition follows its case (but not if the final vowel of the preposition has been elided), — *e.g.* ἐπὶ ἐφ' [ἐφ' ἐπὶ], but θιν' ἐφ' ἄλός [ἐπὶ θίνα ἄλός]; (2) when a preposition is placed after a verb from which it has been separated by tmesis (see note on A 25); *e.g.* ὀλέσας ἀπο [ἀπολέσας].

REMARK. The adverb of comparison *ὥς*, 'as,' when placed after the noun which it would naturally precede, is accented; *e.g.* ὄρνιθες ὥς, 'as birds.'

7. CONSONANT CHANGES.

1. Single consonants, especially *λ, μ, ν, ρ, σ*, are often doubled in the heart of a word after a vowel; *e.g.* ἔλλαβον [ἐλαβον], τόσσοι [τόσοι]. Here may also be mentioned the occasional lengthening of a short final vowel before certain words beginning with a liquid (perhaps the liquid was doubled in pronunciation); *e.g.* ἐνὶ μεγάροισι.

2. Metathesis (*μετάθεσις*, 'transposition') of a vowel and a liquid is common; *e.g.* καρδίη and καρδία [καρδία], θάρσος and θράσος [θάρσος].

3. Between *μ* and *ρ*, as also between *μ* and *λ*, *β* is sometimes inserted; *e.g.* ἄμβροτος, where *μβροτός* [βροτός] is for *μροτός*, and shows the same root as Latin *mor-ior*. Cf. also *μέ-μβλωκα*, from stem *μλο-*, *μολ-*.

8. DIGAMMA, OR VAU.

For fuller statements respecting this letter (called digamma, *i.e.* double-gamma, from its form, but in pronunciation having the power of *w*), see the grammars. The following words had originally initial *F*: —

ἄγνυμι	εἴκω	ἔξ	ἔτης	ἱρις
ἄλις	εἴλω	ἔου, οἶ, ἔ	ἔτος	ἴς, ἴφι
ἄλῶναι	εἴρω ('say')	ἔπος, εἶπον	ἡδύς	ἴσος
ἄναξ	ἔκαστος	ἔργον	ἰάχῳ, ἰαχῇ	ἰτέη
ἄνδάνω	ἔκα-	ἔρρω	ἰδεῖν, οἶδα	οἶκος
ἄστν	ἔκητι, ἔκων	ἔρύω	ἔοικα	οἶνος
ἔαρ	ἔκυρός	ἐννυμι,	ἔκελος	ὄς, ἦ, ὄν
ἔδνον	ἔλιξ	εἶμα, ἐσθῆς	εἴκελος	
εἴκοσι	ἔλπομαι	ἔσπερος	ἴον ('violet')	

DECLENSION.

9. SUFFIXES HAVING FORCE OF CASE-ENDINGS.

1. The termination -φι(ν) serves for the ending of the genitive and dative, in both singular and plural; *e.g.* ἐξ ἐννῆφι, βίηφι, ὀστεόφι θίς, σὺν ἵπποισιν καὶ ὄχεσφι. These forms would be written, in the Attic dialect, ἐξ ἐννῶν, βία, ὀστέων (ὀστών) θίς, σὺν ἵπποις καὶ ὄχεσι.

2. The three local suffixes -θι, -θεν, -δε are frequently appended to a substantive to answer the questions 'where?' 'whence?' 'whither?' (-δε being appended to the accusative case and -θεν being often the equivalent of the genitive ending); *e.g.* οἴκοθι [οἴκοι], οὐρανόθεν [ἐξ οὐρανοῦ], ὅνδε δόμενδε [εἰς τὸν δόμεν αὐτοῦ].

10. FIRST DECLENSION.

[Here are included feminine forms of several classes of words in -ος, -η, -ον; *e.g.* of adjectives and of participles, of pronouns, and of the article.]

1. For *ā* we find regularly, in the singular, η; *e.g.* θύρη [θύρα], νεηνίης [νεανίας]. To this statement θεά must be excepted, and some proper names; *e.g.* Ἑρμείας.

2. The nominative singular of some masculines in -ης ends in -ᾱ; *e.g.* ἵπποτα [ἵπποτης], νεφεληγερέτα [νεφεληγέτης]. Cf. in Latin the nouns *nauta*, *poeta*, the equivalents of the Greek ναυτής, ποιητής.

3. The genitive singular of masculines ends in -ᾱο or -εω; *e.g.* Ἀτρεΐδαιο, Ἀτρεΐδεω [Ἀτρεΐδου].

4. The genitive plural ends in -ᾱων or -έων, but is rarely contracted, as in Attic, into -ῶν; *e.g.* θεᾱῶν [θεῶν], ναυτέων [ναυτῶν], παρειῶν.

5. The dative plural ends in -ησι or -ης (which may usually be read -ησ', *i.e.* -ησι with *ι* elided), rarely in *aus*; *e.g.* πύλῃσι (πύλῃσ') [πύλαις], σχίζῃσι (σχίζῃσ') [σχίζῃσ], θεαῖς.

11. SECOND DECLENSION.

[Here are included masculine and neuter forms of adjectives and participles in -ος, -η, -ον, of pronouns, and of the article.]

1. The genitive singular has retained the old ending -ιο, which, added to the final *ο* of the stem, gives the termination -οιο. Hence arise the three terminations -οιο, -οο, -ον. Of these only -οιο and -ον occur in existing texts of Homer; but there seems to be evidence that the termination -οο originally stood in a number of places where we now find -ον.

2. The genitive and dative dual end in -οιν.
3. The dative plural ends in -οισι or -οις (which may usually be read -οισ').

12. THIRD DECLENSION.

1. The genitive and dative dual end in -οιν; *e.g.* ποδοῖν [ποδοῖν].

2. The dative plural has the endings -σι(ν) and -σσι(ν), usually joined to consonant stems by a connecting vowel *ε*. Hence arise many different forms of the dative plural, — all, however, easily recognizable; *e.g.* from βέλος, — βελέεσσι [βέλεσι], βέλεσσι, βέλεσι; from πούς, — πόδεσσι [ποσί], ποσσί, ποσί.

3. Stems ending in *σ* are generally uncontracted in declension, though -εος may contract into -ευσ; *e.g.* θέρευσ [θέρους], genitive singular of θέρος.

4. Words in -ις generally retain the *ι* in all their cases; *e.g.* μάντις, μάντιος [μάντεως].

REMARK. The following are the forms of πόλις (πόλις) which are not met with in the Attic dialect: in the singular, G. πόλιος, πόληος, D. πόλι, πόληι, πόλεϊ; in the plural, N. πόλιες, πόληες, G. πολίων, D. πολίεσσι, A. πόλιας, πόληας, πόλις.

5. Stems in -εν generally lengthen *ε* to *η* in compensation for the omitted *υ* (*F*); *e.g.* βασιλῆος, βασιλῆι; yet not always, *e.g.* Τυδέος, Τυδεί, Τυδέα.

13. ADJECTIVES.

1. The feminine singular of adjectives of the first and second declensions is regularly formed in η; *e.g.* ὁμοίη [ὁμοία], αἰσχροή [αἰσχροά], except δία. See § 10, 1.

2. The Attic rule, that compound adjectives have only two terminations, is not always observed; and, conversely, some adjectives which in Attic have three terminations have only two in Homer.

3. Adjectives in -υς often change the feminine termination from -εῖα to -εᾶ and -εη; *e.g.* from βαθύς we find βαθείης, βαθέης [βαθείας].

REMARK. Πολύς has well-nigh a full declension from two stems, πολυ- (πολεF-) and πολλο-. Thus πολλός and πολλόν occur; also πολέος, πολέες, πολέων, πολέεσσι, πολέσι, πολέεσσι, πολέας.

4. The comparative and superlative endings -ίων and -ιστος are much more extensively used in the Homeric than in the Attic dialect.

14. PRONOUNS.

1. The following table shows the personal and possessive pronouns as they occur in Homer. For Attic forms, see the grammars.

SING. N.	ἐγώ, ἐγών	σύ, τύνη	
G.	ἐμεῖο, ἐμέο, ἐμεῦ, μευ, ἐμέθεν	σεῖο, σέο, σεῦ, σέθεν	ἐῖο, ἔο, οὔ, ἔθεν
D.	ἐμοί, μοι	σοί, τοι, τείν	οἷ, ἐοῖ
A.	ἐμέ, με	σέ	ἐ, ἐέ, μιν
Possessive.	ἐμός.	σός, τεός	ὕς, ἐός
DUAL N.A.V.	νῶι (acc. νώ)	σφῶϊ, σφώ	σφωέ.
G. D.	νῶιν	σφῶϊν, σφῶν	σφωῖν
Possessive.	νωῖτερος	σφωῖτερος	
PLUR. N.	ἡμεῖς, ἄμμες	ὕμεῖς, ὕμμες,	
G.	ἡμέων, ἡμείων	ὕμέων, ὕμείων	σφέων, σφείων, σφῶν
D.	ἡμῖν, ἡμιν, ἄμμι(ν)	ὕμῖν, ὕμιν, ὕμμι(ν)	σφίσι(ν), σφι(ν)
A.	ἡμέας, ἡμας, ἄμμε	ὕμέας, ὕμμε	σφεας, σφάς, σφε
Possessive.	ἡμέτερος, ἄμός	ὕμέτερος, ὕμός	σφέτερος, σφός

2. The article *ὁ, ἡ, τό* in Homer is usually a demonstrative pronoun. In the nominative plural, the forms *τοί* and *ταί* occur by the side of *οἱ* and *αἱ*. The forms beginning with *τ* are very often used with relative signification.

Ὅδε has the peculiar forms *τοῖσδεσσι* and *τοῖσδεσι*.

By the side of *ἐκεῖνος, κείνος* is also found.

3. Homeric forms of the relative pronoun are *ὅ* for *ὃς*, *ὅο* for *οὗ* *ἐης* for *ἧς*. The nominative masculine forms *ὃς* and *ὅ* sometimes have demonstrative signification.

4. The following are the forms in use of the interrogative and of the indefinite pronoun. For Attic forms, see the grammars.

INTERROGATIVE.		INDEFINITE.	
Singular.	Plural.	Singular.	Plural.
N. τίς, ntr. τί	τίνες, ntr. τίνα	τις, ntr. τι	τινές, ntr. τινά and ἄσσα
G. τέο	τέων	τεο	τεῶν
τεῦ		τευ	
D. τέφ	τέοισι	τεφ	τέοισι
		τφ	
A. τίνα, ntr. τί	τίνας, ntr. τίνα	τινά, ntr. τι	τινάς, ntr. τινά and ἄσσα

5. The compound relative has a great variety of forms:—

N.	ὅστις, ὅτις; ἥτις; ὅτι, ὅττι	οἷτινες; ἄσσα (for ἄ-τι-α)
G.	ὅττεο, ὅττευ, ὅτευ	ὕτεων
D.	ὀτέφ, ὀτφ	ὀτέοισι
A.	ὄντινα, ὄτινα; ἥντινα; ὅτι, ὅττι	οὔστινας, ὄτινας; ἄστινας; ἄσσα

Homer also uses very frequently the form *ὅστε*, which is regarded by Monro as equivalent in meaning to *ὅστις*.

CONJUGATION.

15. AUGMENT AND REDUPLICATION.

1. The augment, either temporal or syllabic, may be omitted. In this case, the accent is thrown back as far as possible toward the beginning of the word; e.g. *λύσε* [ἐλύσε], *κάθεμεν* [καθεῖμεν]. Monosyllabic forms with a long vowel are circumflexed; e.g. *βῆ* [ἐβῆ].

2. The second aorist active and middle is often formed in Homer from a reduplicated theme. (The only examples in Attic of such reduplicated aorists are *ἤγαγον, ἤνεγκον* (ην-ενεκ-ον), and *εἶπον* (εFeFc-πον).) There are about twenty reduplicated aorists in Homer; the most important are: *ἐπέφραδον* (φράζω), *ἐκέκλετο* and *κέκλετο* (κέλομαι), *πεφιδέσθαι* (φείδομαι), *πεπίθοιμεν* (πείθω), *πεπυθοῖατο* (πυνθάνομαι), *ἀμπεπαλὼν* (ἀναπάλλω).

Examples of a very peculiar reduplication are: *ἐνίπ-απ-ον* (ἐνίπτω) and *ἐρύκ-ακ-ον* (ἐρύκω). Here the last consonant of the theme is repeated after a connecting *a*.

3. There are a few examples of a reduplicated future of similar formation with the reduplicated aorist; e.g. *πεφιδήσομαι, πεπιθήσω*.

16. ENDINGS.

1. The older endings of the singular number, *-μι, -σθα, -σι*, are more common in Homer than in the Attic dialect; *e.g.* *ἔθελωμι* [*ἔθελω*] (subj.), *ἔθελῃσι*, also written *ἔθέλῃσι* [*ἔθέλῃ*] (perhaps an example of reasoning from false analogy on the part of the copyists).

2. The ending of the third person dual in the historical tenses is *-τον* as well as *-την* in the active, *-σθον* as well as *-σθην* in the middle voice. In the first person plural *-μεσθα* is often used for *-μεθα*.

3. The second person singular of the middle and passive often loses *σ* from the ending, and remains uncontracted; *e.g.* *ἔχῃαι* [*ἔχῃ*], *βάλλεο* [*βάλλου*], *ἔπλεο* (also *ἔπλει*) [*ἔπλεον*], *ὠδύσας* [*ὠδύσω*]. We even find *βέβληαι* [*βέβλησαι*] in the perfect middle.

4. For the endings *-νται* and *-ντο* of the third person plural, *-αται* and *-ατο* are often substituted; *e.g.* *δεδαίαται* [*δέδαινται*], *γενοίατο* [*γένουντο*]. Before these endings (*-αται* and *-ατο*) smooth or middle labial and palatal mutes become rough; *e.g.* *τετράφαται* [*τρέπω*].

5. Active infinitives (with the exception of the first aorist infinitive) frequently end in *-μεναι*, also shortened into *-μεν*; *e.g.* *ἀκούμεναι* [*ἀκούειν*], *ἐλθέμεν(αι)* [*ἐλθεῖν*], *τεθνάμεν(αι)* [*τεθνάναι*]. The second aorist infinitive active sometimes ends in *-έειν*; *e.g.* *ιδέειν* [*ιδεῖν*].

17. MOOD-VOWELS OF SUBJUNCTIVE.

The long characteristic vowels of the subjunctive frequently appear as *ε* and *ο*. The shorter vowel does not appear in the singular, nor in the third person plural of the active voice. Thus we have *ῖομεν* [*ῖωμεν*], *θωρήξομεν* [*θωρήξωμεν*], *εὔξεται* [*εὔξῃ*] (*εὔξῃ*). This shorter form is especially common in the first aorist subjunctive, which thus becomes identical in form with the future indicative.

18. CONTRACT-VERBS.

1. Verbs in *-αω* appear in uncontracted, contracted, and assimilated forms. The assimilated forms may be regarded as intermediate between the uncontracted and contracted forms. They are called assimilated forms because the two vowels (or the vowel and diphthong) which would ordinarily be contracted are assimilated, so as to give a double-A or a double-O sound. Thus we have *ὀρώω* for *ὀράοιτε*, *ἐλώωσι* for *ἐλάουσι* (fut. of *ἐλαύνω*) *ἐλάαν* for *ἐλάειν* (*ἐλάειν*). This assimilation never occurs unless the second vowel is long either by nature or by position. It may be accompanied by a lengthening of either (very rarely both) of the assimilated vowels.

2. Verbs in *-εω* are generally uncontracted, but sometimes form *ει* from *εε* and *εει*, *ευ* from *εο* or *εου*. In uncontracted forms, the theme-vowel *ε* is sometimes lengthened into *ει*; *e.g.* *ἐτελείετο* [*ἐτελείτο*].

3. Verbs in *-οω* are generally contracted, except in a few cases where assimilation, see § 18, 1, occurs; *e.g.* *ἀρώσι* [*ἀρῶσι*].

19. PECULIARITIES IN THE FORMATION OF THE PRESENT STEM.

1. Several presents in *-ζω* are formed from themes ending in *γ*; *e.g.* *πολεμίζω* (fut. *πολεμίζομεν* [*πολεμίσομεν*, or *πολεμιούμεν*]), *μαστίζω* (aor. *μάστιξεν*). The theme of *πλάζω* is *πλαγγ-* (*πλάγχ-θη* aor. pass.).

2. Several presents in *-σσω* are formed from lingual themes; *e.g.* *κορύσσω* (pf. pass. ptc. *κεκορυθμένος*), *λίσσομαι* (aor. *ἐλίσάμην*).

3. *νίζω* shows a theme *νιβ-* (aor. infin. *νίψασθαι*).

4. Several other themes, additional to *καίω* (theme *καF-*) and *κλαίω* (theme *κλαF-*), form the present stem by the addition of *ι*; *e.g.* *μαίομαι* (pf. *μέμαμεν*).

20. FORMATION OF FUTURE AND FIRST AORIST ACTIVE AND MIDDLE.

1. Such pure verbs as do not lengthen the final theme vowel in the formation of tenses often double *σ* in the future and first aorist active and middle; *e.g.* *αἰδέσσομαι* [*αἰδέσομαι*], *νείκεσσε* [*νέικεσε*], *ἐτάνυσσε* [*ἐτάνυσε*]. Sometimes, dental themes show a similar doubling of *σ*; *e.g.* *κομίσσατο* [*έκομίστατο*].

2. The future of liquid verbs is generally uncontracted; *e.g.* *ἀγγελέω* [*ἀγγελῶ*]. A few liquid themes form their first aorist with the tense-sign *σ*; *e.g.* *ἐκέλσαμεν* [*ώκειλαμεν* (*ὀκέλλω*)] (*κέλλω*), *ὤρσε* [*ὄρυνμι*].

3. A few verbs form the first aorist active and middle without *σ*; *e.g.* *ἔχευα* and *χεῦα* [*ἔχεα*] (*χέω* = *χεύω*), *ἔσσενα* (*σεύω*), *ἡλεύατο*, *ἀλῆασθαι* (*ἀλεῖσθαι*), *ἔκηα* [*ἔκαυσα*], subj. *κήομεν* [*καύσωμεν*], infin. *κῆαι* [*καῦσαι*] (*καίω*).

4. *ο* and *ε* sometimes take the place of *α* as intermediate vowels of the first aorist; *e.g.* *ἱξον*, *ἱξες* (*ικνέομαι*), *δύσετο* (*δύω*). The same thing is seen in the imperatives *βήσεο* (*βαίνω*) *ὄρσεο* and *ὄρσευ* (*ὄρυνμι*), *ἄξετε* (*ἄγω*), *οἶσε* (*φέρω*), and in the infinitives *ἄξέμεναι*, *οἰσέμεναι*.

21. FORMATION OF SECOND AORIST WITHOUT VARIABLE VOWEL.

Many verbs have a second aorist active and middle without a variable vowel, formed similarly to the second aorist of verbs in -μι. Of this formation there are many instances; e.g. ἔκτα, ἔκταν, ἔκτατο (stem κτα-, κτεν-), σύτο (σεύω), ἔχυτο (χέω), λῦτο (λύω), optatives φθίμην, φθίτο, infin. φθίσθαι, ptc. φθίμενος (φθί-ν-ω), imperatives κλῖθι, κλῦτε (κλύω), ἔβλητο, βλήσθαι (βάλλω), ἄλτο (ἄλλομαι), δέκτο (δέχομαι), ἔμικτο and μίκτο (μίγνυμι) ὠρτο, ὄρσο (ὄρνυμι). The imperatives κέκλυθι, κέκλυτε are similarly formed, from a reduplicated theme.

22. FORMATION OF PERFECT AND PLUPERFECT.

1. In the forms ἔμμορα (μείρομαι) and ἔσσνμαι (σεύω), we see the same doubling of the initial consonant of the theme after the augment (reduplication), as if the theme began with ρ.

*Εοικα (FeFoικα), ἔολπα (FeFoλπα), ἔοργα (FeFoργα), when the lost consonants are supplied, are seen to have the full reduplication.

In δέχεται [δεδεγμένοι εἰσί] the reduplication has been lost, and it is irregular in δείδεγμαι [δέδεγμαι] (δέχομαι) and δείδοικα [δέδοικα], δείδια [δέδια].

2. The first perfect is formed from vowel-verbs only, and is rare.

3. The second perfect is common, but always wants the aspiration; e.g. κέκοπα [κέκοφα] (κόπτω). There frequently occur, from vowel-verbs, forms without the tense-sign κ, and perfect participles thus formed are particularly common; e.g. πεφύασι [πεφύκασι] (φύω), κεκμηῶτι [κεκμηκότι] (κάμνω), τεθνηῶτας [τεθνηκότας] (θνήσκω).

4. In the pluperfect the endings -εᾶ, -εᾷς, -εε(ν), contracted εἰ(ν) or η, appear; e.g. ἦδεα [ἦδη], ἦδεε [ἦδει].

REMARK. Compare ἦδεα = Fηδ-εσαμ with Lat. vid-eram; ἦδεας = Fηδ-εσας with vid-eras; ἦδεσαν = Fηδ-εσαντ with vid-erant. The Greek pluperfect is thus seen to be, like the Latin pluperfect, a compound tense, of which the last part doubtless contains the root εσ- of the verb εἰμί.

23. PASSIVE AORISTS.

1. The third plural indicative often ends in ν instead of σαν; e.g. ἔμιχθεν [ἐμίχθησαν], φόβηθεν [ἐφοβήθησαν], τράφεν [ἐτράφησαν].

2. The subjunctive remains uncontracted; at the same time the ε of the passive sign is often lengthened into ει or η, and the following mood-sign (in the dual and 2, 3 pl.) shortened to ε or ο; e.g. δαείω [δαῶ] (theme δα-, διδάσκω), δαμείης or δαμήης [δαμήης] (δάμνημι).

REMARK. A peculiar form is τραπέομεν, 2 aor. pass. from τέρπω. This arises by metathesis from τραπείομεν [ταρπῶμεν].

24. VERBS IN -μι.

1. By the side of the ordinary forms of the present indicative of verbs in -μι, there occur also forms as if from presents in -εω and -οω; e.g. τιθεί [τίθησι], διδοί [δίδωσι].

2. As the ending of the third person plural of the imperfect and second aorist indicative active, ν often takes the place of -σαν; e.g. ἔεν [ἔσαν], ἔσταν σταν [ἔστησαν], ἔβαν βάν [ἔβησαν], ἔφαν φάν [ἔφασαν], ἔφυν [ἔφυσαν].

3. In the second aorist subjunctive active, the mood-sign is sometimes shortened and the stem-vowel lengthened. Thus arise such forms as: θείω [θῶ], θείης θήης [θῆς], στήης [στῆς], γνώω [γνώ], δώησι (δώησι) δῶη [δῶ]. Sometimes α of the stem is weakened into ε, and this again protracted into ει. Thus arise the forms βείομεν [βῶμεν], στέωμεν, στείομεν [σῶμεν].

4. The following are the forms of the so-called irregular verbs in -μι which do not occur in the Attic dialect.

(a) From ἦμι: 3 pl. pres. indic. act. ἰέσι, 3 sing. subj. ἦσι, infin. ἰέμεναι, ipf. 1 sing. ἔεν, 3 pl. ἔεν, aor. indic. act. 1 sing. ἔηκα, 3 pl. ἔσαν, subj. 1 sing. μεθ-είω, 3 sing. ἦσι, ἀν-ήη, infin. μεθ-έμεν, 3 pl. 2 aor. indic. ἔντο.

(b) From εἶμι: 2 sing. pres. indic. εἶσθα, subj. 2 sing. ἦσθα, 3 sing. ἦσιν, 1 pl. ἵομεν, 3 sing. opt. ἰέη, infin. ἵμεν(αι), ipf. 1 sing. ἦια, ἦιον, 3 sing. ἦιεν(ν) ἦεν(ν), 1 pl. ἦομεν, 3 pl. ἦισαν ἵσαν ἦιον, fut. εἴσομαι, 1 aor. εἰσάμην and εἰσάμην.

(c) From εἰμί: pres. indic. 2 sing. ἐσσί εἶς, 1 pl. εἰμέν, 3 pl. ἔασιν(ν), subj. 1 sing. ἔω μετ-είω, 2 sing. ἔης, 3 sing. ἔησι ἦσι ἔη, 3 pl. ἔωσιν(ν), opt. 2 sing. ἔοις, 3 sing. ἔοι, inv. ἔσσο, infin. ἔμμεν(αι) and ἔμμεν'αι), ptc. ἔών ἐοῦσα ἐόν, etc., ipf. 1 sing. ἦα ἔα ἔον, 2 sing. ἔησθα, 3 sing. ἦεν ἔην ἦην, 3 pl. ἔσαν, fut. 3 sing. ἔσσεται ἔσσειται.

(d) From οἶδα: 2 pf. indic. 2 sing. οἶδας, 1 pl. ἴδμεν, subj. 1 sing. εἰδέω, 1 pl. εἶδομεν, 2 pl. εἶδετε, infin. ἴδμεν(αι), ptc. fem. ἰδυῖα, plupf. 2 sing. ἠείδης, 3 sing. ἠείδη ἦδεε, 3 pl. ἴσαν, fut. εἰδήσω.

(e) From ἦμαι: pres. indic. 3 pl. ἔαται and εἴαται, ipf. 3 pl. ἔατο and εἴατο.

(f) From κείμαι: pres. indic. 3 pl. κείαται κέαται κέονται.

25. ITERATIVE FORMS.

The endings *-σκον* and *-σκόμην* indicate repetition of the action, whence they are called iterative endings. They do not occur in the same sense in the Attic dialect. Iterative forms have the inflection of the imperfect indicative of verbs in *ω*, and are rarely, if ever, augmented. The iterative terminations are attached to the present stem and to the second aorist stem of verbs in *ω* by the intermediate vowel *ε*, rarely *α*; e.g. ἔχ-ε-σκον, ῥίπτ-α-σκον, φύγ-ε-σκε. When joined to the first aorist stem, these endings follow directly after the suffix *-σα-* of the aorist indicative; e.g. ἐλάσα-σκε. Verbs in *μι* append the iterative endings directly to the stem; e.g. στά-σκειν, ζωννύσκειτο, ἔ-σκον (= ἔσ-σκον).

NOTE. — The term *theme* is everywhere employed in the preceding sections instead of *verb-stem*, to designate the fundamental form of the verb from which the various tense-stems are made.

The term *variable vowel* is used instead of *connecting vowel*.

THE ILIAD.

BOOK I.

Sing, Muse, the Wrath of Achilles, fatal, but foreordained.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
 οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
 πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδι προΐαψεν
 ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
 οἰωνοῖσί τε πᾶσι — Διὸς δ' ἐτελείετο βουλή —
 ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

*The cause: Apollo's priest, Chryses, came in state with gifts
 to redeem his daughter:*

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
 Λητοῦς καὶ Διὸς υἱός. ὃ γὰρ βασιλῆϊ χολῶθεῖς
 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,
 οὔνεκα τὸν Χρῦσην ἠτίμασεν ἀρητῆρα
 Ἀτρεΐδης. ὃ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέφ' ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν.

And thus addressed the Greeks:

Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,
 ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
 παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι, 20
 ἄζόμενοι Διὸς υἱὸν ἐκηβύλον Ἀπόλλωνα.

Most approve: not Agamemnon, who dismisses him scornfully.

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί
 αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν· 25

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω,
 ἢ νῦν δηθύνοντ', ἢ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
 την δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 ἰστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιόωσαν·
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.

Chryses departs sadly, and prays to Apollo for vengeance.

Ὡς ἔφατ'· ἔδεισεν δ' ὁ γέρον καὶ ἐπείθετο μύθῳ.
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἠρᾶθ' ὁ γεραιὸς 35
 Ἀπόλλωνι ἄνακτι, τὸν ἠὔκομος τέκε Δητῷ·

Κλῦθί μεν, Ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφὶ ἀνάσσεις,
 Σμινθεῦ, εἵποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρί' ἔκηα 40

ταύρων ἢ δ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Apollo hears: and begins to slay the Greeks with his bolts.

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων, χωόμενος κῆρ,
 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45
 ἔκλαγξαν δ' ἄρ' οὔστοι ἐπ' ὤμων χωομένοιο,
 αὐτοῦ κινηθέντος· ὁ δ' ἦϊε νυκτὶ ἐοικώς.
 ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·
 δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
 οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς· 50
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπεν κῆες ἐφίει,
 βάλλ'· αἰεὶ δὲ πυραὶ νεκῶν καίοντο θαμειαί.

Achilles calls an assembly, and proposes to ask advice of a seer.

Ἐννήμαρ μὲν ἀνὰ στρατὸν ὄχχετο κῆλα θεοῖο·
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀρᾶτο.
 οἱ δ' ἐπεὶ οὖν ἤγερθεν, ὁμηγερέες τ' ἐγένοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἶω
 ἀψ' ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
 εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς.
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἢ ἱερῆα,
 ἢ καὶ ὄνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν —
 ὃς κ' εἴποι ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης· 65
 αἶ κέν πως ἀρνῶν κυίσσης αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

Calchas, the soothsayer, asks leave to speak freely:

Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος·
 ὃς ἤδη τά τ' εἶοντα, τά τ' ἐσσόμενα, πρό τ' εἶοντα,
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἶσω,
 ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
 ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι
 μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος.
 τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὁμοσσον,
 ἦ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
 ἦ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσω γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρη·
 εἶπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέφη,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσση,
 ἐν στήθεσσι ἐοῖσι· σὺ δὲ φράσαι, εἴ με σάώσεις.

And Achilles having reassured him, he announces that the daughter of Chryses must be restored.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 θαρσύνεις μάλα εἰπὲ θεοπρόπιον ὅτι οἶσθα·
 οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ὅτε σύ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὐ τις, ἐμεῦ ζώντος καὶ ἐπὶ χθονὶ δερκομένοιο,
 σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἶπης,
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 Καὶ τότε δὴ θάρσησε καὶ ἠΐδα μάντις ἀμύμων·
 οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης,

ἄλλ' ἔνεκ' ἀρητήρος, ὃν ἠτίμησ' Ἀγαμέμνων,
 οὐδ' ἀπέλυσε θυγάτρα, καὶ οὐκ ἀπεδέξατ' ἄποινα.
 τοῦνεκ' ἄρ' ἄλγέ' ἔδωκεν Ἐκηβόλος, ἠδ' ἔτι δώσει·
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ὑπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην
 ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπύθοιμεν.

Agamemnon wrathfully consents, but insists on obtaining another gift in place of her.

Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
 ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην.
 Κάλχαντα πρότιστα κάκ' ὀσσόμενος προσέειπεν·
 Μάντι κακῶν, οὐ πώποτε μοι τὸ κρήγυον εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος, οὔτ' ἐτέλεσσας·
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
 ὥς δὴ τοῦδ' ἔνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει,
 οὔνεκ' ἐγὼ κούρης Χρυσσηίδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν· καὶ γὰρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδῆς ἀλόχου, ἐπεὶ οὐ θέν ἐστι χερείων,
 οὐ δέμας, οὐδὲ φυήν, οὔτ' ἄρ' φρένας, οὔτε τι ἔργα.
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν.
 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.

Achilles says he shall have it when Troy is sacked: Agamemnon reviles and threatens him, yet orders Chryseis to be restored.

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων·
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἔπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130
 μὴ δὴ οὕτως, ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,
 κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
 ἢ ἐθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως
 ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται —
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄξω ἐλὼν· ὃ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς. 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα διαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ἢ Αἴας, ἢ Ἰδομενεὺς ἢ δῖος Ὀδυσσεύς, 145
 ἢ ἐσὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν Ἐκάεργον ἰλάσσεαι ἱερὰ ῥέξας.

Achilles replies: We have fought and toiled for you, and now you threaten to take our spoil from us: I will return to Phthia.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ὦ μοι, ἀναιδείῃ ἐπιειμένε, κερδαλέφρον·
 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν, 150
 ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἱφί μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἦλυθον αἰχμητῶν
 δεῦρο μαχησόμενος· ἐπεὶ οὐ τι μοι αἰτιοί εἰσιν·
 οὐ γὰρ πώποτ' ἐμὰς βοῦς ἤλασαν, οὐδέ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ, 155
 καρπὸν ἐδηλίσαντ'· ἐπεὶ ἢ μάλα πολλὰ μεταξὺ
 οὔρεά τε σκίοεντα, θάλασσά τε ἠχέεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάω, σοί τε, κυνῶπα,
 πρὸς Τρώων — τῶν οὐ τι μετατρέπη, οὐδ' ἀλεγίζεις — 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' ἐν ναιόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἢ πολὺ φέρτερόν ἐστιν,
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' οἶω, 170
 ἐνθάδ' ἄτιμος ἐὼν, ἄφενος καὶ πλούτου ἀφύζειν.

Agamemnon answers with scorn, and vows to take Briseis, Achilles' captive, from him.

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 φεύγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε

λίσσομαι εἴνεκ' ἐμείο μένειν· πᾶρ' ἔμοιγε καὶ ἄλλοι
οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.
ἔχθιστος δέ μοι ἔσσι Διοτρεφέων βασιλῆων·
αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
εἰ μᾶλα καρτερός ἔσσι, θεός που σοὶ τό γ' ἔδωκεν.
οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,
οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὄδε·
ὥς ἔμ' ἀφαιρείται Χρυσήϊδα Φοῖβος Ἀπόλλων,
τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον,
αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας· ὄφρ' ἐν εἰδῆς
ὅσσον φέρτερός εἰμι σέθεν, στυγῆ δὲ καὶ ἄλλος
ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἄντην.

Achilles, doubtful what to do in his wrath, is checked by Athena.

Ὡς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στήθεσιν λασίοισι διάνδιχα μερμήριζεν,
ἢ ὅ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,
ἦε χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
εἰς ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
στή δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
οἷω φαινομένη· τῶν δ' ἄλλων οὐτις ὄρατο.
θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάνθεν.
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

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Τίπτ' αὐτ', αἰγίοχοιο Διὸς τέκος, εἰλήλουθας;
ἢ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο;
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἶω·
ἧς ὑπεροπλήσι τάχ' ἂν ποτε θυμὸν ὀλέσση.

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She bids him abate his anger; and he obeys.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
ἦλθον ἐγὼ παύσουσα τὸ σὺν μένος, αἶ κε πίθῃαι,
οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
ἀλλ' ἄγε, λήγ' ἐρίδος, μηδὲ ξίφος ἔλκεο χειρί·
ἀλλ' ἢ τοι ἔπεσιν μὲν ὀνειδισον, ὥς ἔσεται περ.
ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.

210

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
χρὴ μὲν σφωῖτερόν γε, θεά, ἔπος εἰρύσσασθαι,
καὶ μᾶλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
ὅς κε θεοῖς ἐπιπιέθεται, μᾶλα τ' ἔκλυον αὐτοῦ.

Ἥ καὶ ἐπ' ἀργυρῇ κώπῃ σχέθε χεῖρα βαρεῖαν·
ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν
μύθῳ Ἀθηναίης· ἢ δ' Οὐλυμπόνδε βεβήκει
δώματ' ἐς αἰγίοχοιο Διὸς μετὰ δαίμονας ἄλλους.

220

Achilles charges Agamemnon with cowardice: and swears by his staff that the Greeks will one day find the want of him.

Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρεΐδην προσέειπε, καὶ οὐπω λήγε χόλοιο·

Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο
οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι,

225

οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἢ πολὺ λωῖὸν ἐστὶ κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴπῃ. 230
 δημοβόρος βασιλεύς, ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις·
 ἢ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
 φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λείλοιπεν, 235
 οὔδ' ἀναθλήσει· περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψεν
 φύλλα τε καὶ φλοιόν· νῦν αἰτέ μιν νῆες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπύλοι, οἵτε θέμιστας
 πρὸς Διὸς εἰρύεται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 ἢ ποτ' Ἀχιλλῆος ποτὴ ἴξεται νῆες Ἀχαιῶν 240
 σύμπαντας· τοῖς δ' οὔ τι δυνήσεται ἀχρὺ μένος περ
 χραϊσμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνιοι
 θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθὶ θυμὸν ἀμύξεις,
 χυόμενος, ὃ τ' ἀριστον Ἀχαιῶν οὐδὲν ἔτισας.
 Ὡς φάτο Πηλεΐδης· ποτὶ δέ σκῆπτρον βάλε γαίῃ, 245
 χρυσεῖοις ἥλοισι πεπαρμένον, ἔξετο δ' αὐτός·

*The aged Nestor advises moderation: let them listen to him, as
 heroes of old have done, and lay aside wrath.*

Ἀτρεΐδης δ' ἐτέρωθεν ἐμήριε· τοῖσι δὲ Νέστωρ
 ἠδυεπὴς ἀνύρουσε, λιγύς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή—
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἀνασσαν—
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει·
 ἢ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες, 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοϊν,
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμείο.
 ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν, ἠέπερ ὑμῖν, 260
 ἀνδράσιν ὠμίλησα, καὶ οὔποτε μ' οἳ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.] 265
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσαν·
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις
 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 καὶ μὲν μεν βουλέων ξύνιεν, πείθοντό τε μύθῳ.
 ἀλλὰ πίθεσθε καὶ ὑμεῖς, ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺ τόνδ', ἀγαθὸς περ ἐὼν, ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
 μήτε σύ, Πηλεΐδῃ, ἔθειλ' ἐριζέμεναι βασιλῆϊ,
 ἀντιβίην· ἐπεὶ οὔποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὃ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

Agamemnon pleads that Achilles' pride is intolerable: and Achilles replies that he will not obey. As for the maiden, he will not resist her surrender: but he defies them to take any thing else.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνίσσειν,
πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι οἶω.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290
τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;
Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο εἰς Ἀχιλλεύς·
ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπέξομαι, ὅττι κεν εἴπῃς·
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλω, μὴ γὰρ ἔμοιγε 295
σήμαιν'· οὐ γὰρ ἐγὼ γ' ἐτι σοι πείσεσθαι οἶω.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλω σῆσιν·
χερσὶ μὲν οὗτοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης,
οὔτε σοί, οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
τῶν δ' ἄλλων, ἅ μοι ἐστι θοῇ παρὰ νηὶ μελαίνῃ, 300
τῶν οὐκ ἂν τι φέροις ἀνελὼν (ἀέκοντος ἐμείο)
εἰ δ' ἄγε μὴν πείρησαι, ἵνα γινώωσι καὶ οἶδε·
αἰψά τοι αἶμα κελαινὸν ἐρωήσῃ περὶ δουρί.

Chryseis is sent away, and sacrifices are offered.

Ὡς τὼ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν,
ἀσπήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
Πηλεΐδης μὲν ἐπὶ (κλισίας καὶ νῆας ἐΐσας)
ἦϊε σὺν τε Μενoitιῳδῇ καὶ οἷς ἐτάροισιν·
Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην

βῆσε θεῷ· ἀνὰ δὲ Χρυσήϊδα καλλιπάρηον 310
εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·
ἔρδον δ' Ἀπόλλωνι τελεήσας ἐκατόμβας, 315
ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
κνίσῃ δ' οὐρανὸν ἵκεν, ἐλισσομένη περὶ καπνῷ.

Agamemnon sends heralds to fetch Briseis from Achilles' tent.

Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ.
ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, 320
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·
Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται. 325
Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

They go reluctantly: but Achilles welcomes them and gives them the maiden, making them witnesses of his wrongs.

τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο)
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἐρέοντο.
αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε·
Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,

ἄσπον ἔτ'· οὐ τι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
ὃ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.

ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην
καί σφωῖν δὲς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων
πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὖτε 340

ἡ χρεῖ᾽ ἐμεῖο γένηται αἰκία λαιγὸν ἀμῦναι
τοῖς ἄλλοις. ἦ γὰρ ὅ γ' ὀλοῖησι φρεσὶ θύει·
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
ὅππως οἱ παρὰ νηυσὶ σόοι μαχέονται Ἀχαιοί.

Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπεῖθεθ' ἐταίρῳ· 345
ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
δῶκε δ' ἄγειν. τὼ δ' αὖτις ἔτην παρὰ νῆας Ἀχαιῶν·
ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.

Achilles sits alone on the shore, and complains to his mother Thetis.

Αὐτὰρ Ἀχιλλεὺς
δακρύσας ἐτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς
θῖν' ἐφ' ἁλὸς πολιῆς, ὁρώων ἐπὶ οἶνοπα πόντον· 350
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·

Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυιθάδιόν περ ἔοντα,
τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·

She asks him the cause of his grief.

Ὡς φάτο δάκρυ χέων· τοῦ δ' ἔκλυε πότνια μήτηρ,
ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.
καρπαλίμως δ' ἀνέδνυ πολιῆς ἁλός, ἥ τ' ὀμίχλη·

καί ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
Τέκνον, τί κλαίεις; τί δέ σε φρένας ἔκετο πένθος;
ἐξαύδα, μὴ κεῦθε νόφ'· ἵνα εἶδομεν ἄμφω.

*He tells the tale, how Chryses took his daughter back, and
Agamemnon stole away Briseis.*

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεὺς·
οἶσθα· τί ἢ τοι ταῦτ' εἰδυῖη πάντ' ἀγορεύω; 365

ῥ' ὀχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.

Χρύσης δ' αἰθ', ἱερεὺς ἐκατηβόλου Ἀπόλλωνος, 370
ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
χωόμενος δ' ὁ γέρων πάλιν ὄχετο· τοῖο δ' Ἀπόλλων 380
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.

ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νῦ λαοὶ
θυήσκον ἐπασσύτεροι· τὰ δ' ἐπ' ὄχετο κῆλα θεοῖο
πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο· 385
αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·

Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
 ἠπειλήσεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηΐδος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.

390

*And bids her intercede with Zeus, by her former services to him,
 to aid the Trojans.*

ἀλλὰ σύ, εἰ δύνασαι γε, περισχέο παιδὸς ἐῆος·
 ἐλθοῦσ' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δὴ τι
 ἦ ἔπει ὦνησας κραδίην Διός, ἥε καὶ ἔργῳ.
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαϊνεφεί Κρονίωνι
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 ὅπποτε μιν ξυνδῆσαι Ὀλύμπιοι ἠθέλον ἄλλοι,
 ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσας δεσμῶν,
 ὧχ' ἐκατόγχειρον καλέσας ἐς μακρὸν Ὀλυμπον,
 δν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων — ὃ γὰρ αὐτε βίη οὐ πατὴρ ἀμείνων —
 ὃς ῥα παρὰ Κρονίωνι καθέζετο, κύδει γαίων·
 τὸν καὶ ὑπέδεισαν μάκαρες θεοί, οὐδέ τ' ἔδωσαν.
 τῶν νῦν μιν μνήσασα παρέξεο, καὶ λαβὲ γούνων,
 αἳ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
 γνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

395

400

405

410

*She grieves for him, but promises to pray Zeus, when he returns
 from his banqueting with the Aethiopians. Then she departs.*

Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα;
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων
 ἦσθαι· ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δὴν·
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἷζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἰμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἳ κε πίθηται.
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὐτὶς ἐλεύσεται Οὐλυμπόνδε,
 καὶ τότε ἔπειτά τοι εἰμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καί μιν γουνάσομαι, καί μιν πείσεσθαι οἴω.
 Ὡς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμῷ· εὐζώνοιο γυναικός,
 τὴν ῥα βίη ἀέκοντος ἀπηύρων.

415

420

425

430

Odysseus arrives at Chryse, and restores Chryseis.

Αὐτὰρ Ὀδυσσεὺς
 ἐς Χρύσην ἵκανε, ἄγων ἱερὴν ἐκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ·
 ἱστὸν δ' ἱστοδόκη πέλασαν, προτόνοισιν ὑφέντες,
 καρπαλίμως· τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς.
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδωσαν.

435

ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
 ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.
 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
 ὦ Χρῦση, πρό μ' ἔπεμψεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἐκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἀνακτα,
 ὃς νῦν Ἀργεῖοισι πολύστονα κήδε' ἐφῆκεν. 445

Chryses receives her gladly, and prays Apollo to avert the plague.

Ὡς εἰπὼν ἐν χερσὶ τίθει· ὃ δ' ἐδέξατο χαίρων
 παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἐκατόμβην
 ἐξείης ἔστησαν εὐδμητον περὶ βωμόν·
 χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δὲ Χρῦσης μεγάλ' εὐχετο, χεῖρας ἀνασχών· 450
 Κλυθί μεν, Ἀργυρότοξ', ὃς Χρῦσιν ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφὶ ἀνάσσεις·
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνην ἐέλδωρ· 455
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.
 Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

They sacrifice, feast, and go to rest.

αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλοντο,
 ἀνέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν, 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον

λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἄμφ' ὀβελοῖσιν ἔπειραν, 465
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο· 470
 νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
 καλὸν ἀεΐδοντες παιήονα, κοῦροι Ἀχαιῶν,
 μέλποντες Ἑκάεργον· ὃ δὲ φρένα τέρπετ' ἀκούων.
 Ἥμος δ' ἥελιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν, 475
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.

And at dawn return.

ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 τοῖσιν δ' ἴκμενον οὖρον ἴει Ἑκάεργος Ἀπόλλων.
 οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν. 480
 ἐν δ' ἄνεμος πρήσειν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
 στείρῃ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
 ἦ δ' ἔθεεν κατὰ κῦμα, διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 νῆα μὲν οἳ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν 485
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Achilles pines in solitude.

Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισιν,
 Διογενὴς Πηλῆος υἱός, πόδας ὠκὺς Ἀχιλλεύς·

οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490
οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ,
αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

The gods return, and Thetis makes her prayer to Zeus.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων 495
παιδὸς ἐοῦ, ἀλλ' ἢ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε·
εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων,
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερέωνος ἐλούσα,
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήνην ἐέλδωρ·
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505
ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σὺ πέρ μιν τίσων, Ὀλύμπιε μητίετα Ζεῦ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ
υἱὸν ἐμὸν τίσωσιν ὀφέλλωσίν τέ ἐ τιμῇ. 510

He sits silent: and she prays him a second time to reply.

Ὡς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ', ὡς ἤφατο γούνων,
ὡς ἔχετ' ἐμπεφυυῖα, καὶ εἶρετο δεύτερον αὐτίς·

Νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἢ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὅφρ' ἐν εἰδῶ, 515
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.

*He in wrath bids her depart, for fear of Hera: yet assents
to her prayer.*

Τὴν δὲ μεγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
ἦ δὴ λοίγια ἔργ', ὅ τε μ' ἐχθοδοπήσαι ἐφήσεις
Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν. 520
ἦ δὲ καὶ αὐτως μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν
νικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
ἀλλὰ σὺ μὲν νῦν αὐτίς ἀπόστιχε, μή τι νοήσῃ
Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.
εἰ δ' ἄγε τοι κεφαλῇ κατανέυσομαι, ὅφρα πεποιθήσῃ· 525
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
οὐδ' ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανέυσω.

*After he has nodded, and Thetis has gone, he returns to his throne;
but Hera, observant, asks him who has been in counsel with him.*

Ἥ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον. 530

Τὼ γ' ὥς βουλευσάντε διέτμαγεν· ἡ μὲν ἔπειτα
εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν
ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσαν ἅπαντες. 535
ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρῃ
ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
αὐτίκα κερτομίοισι Δία Κρονίωνα προσήύδα·

Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς; 540

αἰεὶ τοι φίλον ἔστιν, ἐμεῦ ἀπονόσφιν ἔοντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.

Zeus rebukes her curiosity.

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
εἰδήσειν· χαλεποί τοι ἔσονται, ἀλόχῃ περ ἐούσῃ.
ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὐτις ἔπειτα
οὔτε θεῶν πρότερος τόν γ' εἴσεται, οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μὴ τι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετέλλα.

545

550

She discloses her suspicions of Thetis.

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·
καὶ λήν σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ·
ἀλλὰ μάλ' εὐκηλος τὰ φράζεαι ἄσπ' ἐθέλησθα.
νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα μὴ σε παρείπῃ
ἀργυρόπεζα Θέτις, θυγάτηρ Ἀλίοιο γέροντος.
ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
τῇ σ' οἶω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα
τιμῆσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

555

With angry threats he silences her.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
δαιμονίη, αἰεὶ μὲν οἶεαι, οὐδέ σε λήθω·
πρῆξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἔστιν, ἐμοὶ μέλλει φίλον εἶναι.

560

ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ·
μὴ νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ,
ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.

565

Ὡς ἔφατ'· ἔδεισεν δὲ βοῶπις πότνια Ἥρη·
καὶ ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
ᾤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες.

570

Hephaistos counsels submission:

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρη·
Ἥ δὴ λοίγια ἔργα τὰδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,
ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς
ἐσθλῆς ἔσσεται ἡδός, ἐπεὶ τὰ χερεῖονα νικᾷ.
μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διί, ὅφρα μὴ αὐτε
νικέησι πατήρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
εἵπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς
ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν.

575

580

Gives her the cup, and warns her by his own punishment to endure.

Ὡς ἄρ' ἔφη· καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
Τέτλαθι, μήτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
μή σε φίλῃν περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην· τότε δ' οὐ τι δυνήσομαι, ἀχνύμενός περ,
χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

585

ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
 ῥίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.
 πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
 κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.

Ὡς φάτο· μείδῃσεν δὲ θεὰ λευκώλενος Ἥρη·
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

*The gods, with laughter at Hephaistos, banquet till sundown,
 and then retire to rest.*

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 ὄνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
 ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ ἀείδον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡελίοιο,
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστω δῶμα περικλυτὸς Ἀμφιγυήεις,
 Ἥφαιστος, ποίησεν ἰδυίῃσι πραπίδεςσιν.
 Ζεὺς δὲ πρὸς ὃν λέχος ἦ' Ὀλύμπιος ὑστεροπητής,
 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι.
 ἔνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

590

595

600

605

610

THE ILIAD.

BOOK II.

*Zeus sends a false Dream to Agamemnon, encouraging him
 to attack Troy.*

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
 εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
 ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα
 τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον Ὀνειρον·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

5

Βάσκει' ἴθι, οὐλε Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
 ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω.
 θωρήξαι ἔκλεψε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται.

10

15

Ὡς φάτο· βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.

*The Dream finds him asleep, and in the form of Nestor tells him
 the gods are now at one to aid the Greeks.*

καρπαλίμως δ' ἔκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν

εὔδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῶν υἱὲς οἰκῶς, 20
 Νέστορι, τὸν ῥα μάλιστα γέροντων τί' Ἀγαμέμνων.
 τῷ μιν εἰσάμενος προσεφώνεε θεῖος Ὀνειρος.
 Εὔδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο;
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν. 25
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἡδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγνιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδὲ σε λήθη
 αἰρείτω, εὐτ' ἂν σε μελίφρων ὕπνος ἀνήῃ.

In false confidence, Agamemnon awakes, arms himself, and at dawn summons the host to an assembly.

Ὡς ἄρα φωνήσας ἀπεβίβησεν· τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμον πόλιν ἡματι κείνῳ,
 νήπιος· οὐδὲ τὰ ἡδὴ, ἃ ῥα Ζεὺς μῆδετο ἔργα.
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε 40
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας.
 ἔγρετο δ' ἐξ ὕπνου· θεῖή δέ μιν ἀμφέχυντ' ὄμφῃ.
 ἔξετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυνε χιτῶνα,
 καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον. 45

εἴλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Ἦὼς μὲν ῥα θεὰ προσεβίβησεν μακρὸν Ὀλυμπον,
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὃ κηρύκεσσι λιγυφθόγγοισι κέλευσεν, 50
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὦκα.

First, however, he calls a council of elders and tells them his dream.

Βουλὴ δὲ πρῶτον μεγαθύμων ἔζε γέροντων,
 Νεστορὲ παρὰ νηὶ Πυλοισιγενέος βασιλῆος·
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν· 55
 Κλυτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίῳ
 εἰδός τε μέγεθός τε φυὴν τ' ἄγχιστα ἐφίκει.
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
 εὔδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο;
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἡδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς 65
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγνιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.—Ὡς ὃ μὲν εἰπὼν 70
 ᾗχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.

He will make trial of the Greeks' spirit, bidding them sail away, while the chiefs must restrain them.

ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.
πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω.
ἡμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.

75

Nestor replies: Another man we had doubted, but the King's dream must be obeyed.

Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθύντος.
ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν.

ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν,
ψευδὸς κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον.
νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.

80

ὦς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.

*The people swarm in like bees, and the heralds make silence;
Agamemnon, with his sacred sceptre, stands up,*

οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν,
σκηπτουῖχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
ἥντε ἔθνεα εἰσι μελισσάων ἰδινάων
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων.
βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινόισιν.
αἱ μὲν τ' ἐνθα ἄλις πεποτήαται, αἱ δὲ τε ἐνθα.
ὥς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων
ἡϊόνος προπάρειθε βαθείης ἐστιχόωντο

85

90

ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν ὅσσα δεδήει,
ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα,
λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δέ σφεας
κῆρυκες βοόωντες ἐρήτυον, εἵποτ' αὐτῆς
σχοίατ', ἀκούσειαν δὲ Διοτρεφέων βασιλῆων.
σπουδῇ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας,
πανσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἀνακτι·
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·
Ἑρμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππῳ·
αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρέϊ, ποιμένι λαῶν.
Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
πολλῆσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
τῷ ὃ γ' ἐρεϊσάμενος ἔπε' Ἀργείοισι μετηύδα·

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and speaks: Zeus will not let us win, as he promised, and we must return,—disgraced, for the Trojans are fewer than we.

ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρης,
Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ·
σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
[οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,
ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,

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115

μὰψ οὐτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
 ἄπρηκτον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐπω τι πέφανται.
 εἵπερ γάρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῶές τε,
 ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῶες μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν,
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἶνοχοεύειν·
 πολλαὶ κεν δεκάδες δευοίαιτο οἶνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱᾶς Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπικούροι
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσι, καὶ οὐκ εἰδῶς ἐθέλοντα
 Ἴλίου ἐκπέρσαι ἐὺ ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβίασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἴατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐδ' εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυνάγυιαν.

The gathering is stirred, like waves or like heads of wheat by the wind, and the Greeks rush to launch their ships.

Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι θυρῖεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορή, ὥς κύματα μακρὰ θαλάσσης
 πύοντος Ἰκαρίοιο, τὰ μὲν τ' Εἰρὸς τε Νότος τε
 ὥρορ' ἐπ' αἶζας πατρὸς Διὸς ἐκ νεφελῶν.

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145

ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦνι ἀσταχύεσσιν·
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοῖ δ' ἀλαλητῶ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἡδ' ἐλκόμεν εἰς ἄλα δῖαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἵκεν
 οἴκαδε ἱεμένων· ὑπὸ δ' ἥρεον ἔρματα νηῶν.

150

There might have been mischief; but Hera stirred up Athena to speak to Odysseus.

Ἐνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

155

Ὡ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὐτω δὴ οἰκύνδε, φίλῃν ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύζονται ἐπ' εὐρέα νῶτα θαλάσσης;
 καὶ δὲ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιν
 Ἀργεῖν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἵης;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον.
 μηδὲ ἔα νῆας ἄλαδ' ἐλκόμεν ἀμφιελίσσας.

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165

Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 εὖρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 ἑσταότ'· οὐδ' ὅ γε νηὸς εὐσσέλμοιο μελαίνης
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
 ἀγχοῦ δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη·

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She bids him for shame restrain the men; he runs to obey.

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες;
κὰδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
'Αργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλονται, φίλης ἀπὸ πατρίδος αἵης;
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει·
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.

ᾠς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βύλε· τὴν δ' ἐκόμισσεν
κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπήδει.
αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἐλθὼν
δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

The chiefs he warns to beware lest they mistake Agamemnon, and make him wroth;

ᾠντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
Δαιμόνι', οὐ σε ἔοικε, κακὸν ὥς, δειδίσσεσθαι·
ἀλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἴδρυε λαούς·
οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·
νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἶον εἶπεν.
μή τι χολωσάμενος ῥέξη κακὸν νῆας Ἀχαιῶν·
θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δὲ ἐμῇτιέτα Ζεὺς.

the people, more roughly, to be quiet and obey their betters.

ᾠν δ' αὖ δῆμου τ' ἄνδρα ἴδοι, βούωντά τ' ἐφεύροι,
τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε,
οἷ σεο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.
οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω.
[σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλευῇσι.]

The people return to the assembly, all but the hideous wretch Thersites,

ᾠς ὁ γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε
ἵεντι ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων
ἡρώ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.

Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἑδρας.
Θερσίτης δ' ἔτι μῶνος ἀμετροεπὴς ἐκολόα,
ὃς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλὰ τε ἤδη,
μῆψ', ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,
ἀλλ' ὅ τι οἱ εἴσαιο γελοῖον Ἀργείοισιν
ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
φολκὸς ἦν, χωλὸς δ' ἑτερον πόδα· τῷ δέ οἱ ὤμῳ
κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθευ
φοξὸς ἦν κεφαλὴν, ψεδυὴ δ' ἐπενήνοθε λάχνη.
ἔχθιστος δ' Ἀχιλλεῖ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ·
τῷ γὰρ νεικεῖεσκε· τότε αὐτ' Ἀγαμέμνονι δίῳ
ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νεῖκεε μύθῳ·

who reviles Agamemnon for his greed, and the people for their slavishness.

Ἄτρεΐδῃ, τέο δὴ αὐτ' ἐπιμέμφεαι, ἡδὲ χατίζεις; 225
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἢ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν;
 ἢ ἐ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃ,
 ἦντ' αὐτὸς ἀπονόσφι κατίσχεαι; — οὐ μὲν ἔοικεν,
 ἀρχὸν ἐόντα, κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 ὦ πέπουες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί. 235
 οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται,
 ἢ ῥά τί οἱ χημεῖς προσαμύνομεν, ἢ καὶ οὐκί·
 ὃς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
 ἢ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.

But Odysseus rebukes and threatens him;

Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ. 245
 Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδῃς ὑπὸ Ἰλίον ἦλθον.

τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
 καὶ σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἢ εὖ ἢ κακῶς νοστήσομεν υἱες Ἀχαιῶν.
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὥμοισιν ἐπέειη,
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἡδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγὼς ἀγορήθεν ἀεικέσσι πληγῇσιν.

and smites him, so that he sits silenced and weeping, while the others begin to laugh.

Ὡς ἄρ' ἔφη· σκήπτρῳ δὲ μετάφρενον ἡδὲ καὶ ὦμῳ 265
 πλήξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·
 σμῶδιξ δ' αἵματόεσσα μεταφρένου ἐξυπανέστη
 σκήπτρου ὑπο χρυσεῖον· ὁ δ' ἄρ' ἔξετο, τάρβησέν τε·
 ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασαν· 270
 ὦδε δὲ τις εἶπεςκεν, ἰδὼν ἐς πλησίον ἄλλον·
 Ὡ πόποι, ἢ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν,
 βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσων·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 οὐ θὴν μιν πάλιν αὐτὶς ἀνήσει θυμὸς ἀγῆνωρ
 νεικέειν βασιλῆας ὀνειδείοις ἐπέεσσιν.

Athena marshals the multitude to hear Odysseus.

Ὡς φάσαν ἡ πληθὺς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
ἔστη, σκῆπτρον ἔχων — παρὰ δὲ γλαυκῶπις Ἀθήνη,
εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίετο βουλήν —
ὃ σφιν εὖ φρονέων ἀγορήσατο, καὶ μετέειπεν·

*He speaks, of the shame to return empty, and of the great
sign of the snake that ate the sparrow and her brood.*

Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν· 285
οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέσταν
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἱπποβότοιο,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
ὥστε γὰρ ἡ παῖδες νεαροί, χῆραί τε γυναῖκες,
ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
ἡ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
καὶ γάρ τις θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
ἀσχαλάῃ σὺν νηὶ πολυζύγῳ, ὅνπερ ἄελλαι
χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐναντὸς 295
ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζοι Ἀχαιοὺς
ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
αἰσχρὸν τοι δηρὸν τε μένειν, κενεὸν τε νέεσθαι.
τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὅφρα δαῶμεν
ἡ ἐτεὸν Κάλχας μαντεύεται ἥῃ καὶ οὐκί. 300
εὖ γὰρ δὴ τότε ἴδμεν ἐνὶ φρεσὶν, ἐστὲ δὲ πάντες
μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·

χθιζί τε καὶ πρῶϊζ', ὅτ' ἐς Αὐλίδᾳ νῆες Ἀχαιῶν
ἠγερέθοντο, κακὰ Πριάμῳ καὶ Τρῳσὶ φέρουσαι· 305
ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς
ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε, 310
βωμοῦ ὑπαίξας, πρὸς ῥα πλατάνιστον ὄρουσεν.
ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἡ τέκε τέκνα·
ἐνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε тетριγῶτας· 315
μήτηρ δ' ἀμφεποτάτο ὀδυρομένη φίλα τέκνα·
τὴν δ' ἐλελιξίμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅσπερ ἔφηνεν·
λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω· 320
ἡμεῖς δ' ἐσταότες θαυμάζομεν, οἷον ἐτύχθη.

Whence Calchas had prophesied success in the tenth year.

ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
ὄψιμοι, ὄψιτέλεστον, οὐ κλέος οὔποτ' ὀλεῖται. 325
ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἡ τέκε τέκνα·
ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὐθι,
τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν.
κεῖνος τῶς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330

ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν.

Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον — ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν, αὐσάντων ὑπ' Ἀχαιῶν —
μῦθον ἐπαινίσαντες Ὀδυσσεύς θεῖοιο.

335

*Nestor bids Atrides disregard the foolish agitators, and divide the
host by tribes for battle.*

τοῖσι δὲ καὶ μετέειπε Γερήμιος ἱππότης Νέστωρ·

ὦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράσθε
νηπιάχοις, οἷς οὐ τι μέλει πολεμῖα ἔργα.

πῇ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν;

ἐν πυρὶ δὴ βουλαί τε γενοίατο, μῆδεά τ' ἀνδρῶν,
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.

340

αὐτῶς γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.

Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν,
ἄρχεν' Ἀργείοισι κατὰ κρατερὰς ὑσμῖνας·

345

τούσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
νόσφιν βουλεύωσ' — ἀνυσὶς δ' οὐκ ἔσσεται αὐτῶν —

πρὶν Ἀργεῖοις ἰέναι, πρὶν καὶ Διὸς αἰγίοχοιο
γνώμεναι ἢ τε ψεῦδος ὑπόσχεσις, ἧε καὶ οὐκί.

φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον

350

Ἀργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες,
ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.

τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,

πρὶν τίνα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,

355

τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,

ἀπτέσθω ἧς νηὸς εὐσσέλμοιο μελαίνης,

ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.

ἀλλά, ἄναξ, αὐτός τ' ἐν μῆδεο, πείθεό τ' ἄλλῳ·

360

οὔτοι ἀπόβλητον ἔπος ἔσσεται ὅττι κεν εἴπω·

κρῖν' ἀνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,

ὥς φρήτρη φρήτρηφιν ἀρήγῃ, φύλα δὲ φύλοις.

εἰ δέ κεν ὥς ἔρξης, καὶ τοι πείθονται Ἀχαιοί,

γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν,

365

ἦδ' ὅς κ' ἐσθλὸς ἔρσι· κατὰ σφέας γὰρ μαχέονται·

γνώσεται δ', ἦ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,

ἦ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

*Agamemnon praises his counsel, and bids them prepare for
battle, and eat.*

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

ἦ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν.

370

αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλῶνι,

τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·

τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος,

χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε περθομένη τε.

ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγέ' ἔδωκεν,

375

ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.

καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης

ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἥρχον χαλεπαίνων·

εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα

Τρῶσιν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν.

380

νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἀρηα.

εὐ μὲν τις δόρυ θηξίσθω, εὐ δ' ἀσπίδα θέσθω,

εὐ δέ τις ἵπποισιν δεῖπνον δότῳ ὠκυπόδεσσιν,

εὐ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·

ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἀρηϊ.
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχει χεῖρα καμείται.
 ἰδρώσει δέ τευ ἵππος, ἐΰξοον ἄρμα τιταίνων.
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάξειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 ἄρκιον ἐσσεῖται φυγέειν κύνας ἡδ' οἰωνούς.

*The Greeks stir like waves: Agamemnon prepares a sacrifice
 and calls the chiefs.*

ᾠς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,
 προβλῆτι σκοπέλω· τὸν δ' οὐποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας καὶ δεῖπνον ἔλοντο.
 ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετῶν,
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἀρηος.
 αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πίονα, πενταέτηρον, ὑπερμενεί Κρονίωνι·
 κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 Νέστορα μὲν πρότιστα καὶ Ἰδομενῆα ἄνακτα,
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 ἕκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.
 βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο·
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων.

385

390

395

400

405

410

Then offers this prayer.

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἡέλιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν,
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρήσαι δὲ πυρὸς δηϊοιο θύρετρα,
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
 πρηνέες ἐν κονίῃσιν ὁδᾶξ λαζοίατο γαῖαν.

415

They then sacrifice and feast.

ᾠς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκραΐαινε Κρονίων·
 ἀλλ' ὅγε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν.
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο, καὶ οὐλοχύτας προβάλοντο,
 αὔευσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καὶ τὰ μὲν ἄρ σχίσσῃσιν ἀφύλλοισιν κατέκαιον·
 σπλάγχνα δ' ἄρ' ἀμπίραντες ὑπείρεχον Ἡφαίστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

420

425

430

Nestor bids Agamemnon linger not, but gather the host for fight.

τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
 Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δήθ' αὖθι λεγώμεθα μηδ' ἔτι δηρὸν

435

ἀμβαλλόμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἀρηα. 440
 "Ὡς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθύγοισι κέλευσεν,
 κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς.

They assemble, Athena helping to incite them,

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
 θῦνον κρίνοντας· μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·
 τῆς ἑκατὸν θύσανοι παγχρύσει ἠερέθονται,
 πάντες εὐπλεκέες, ἐκατόμβοις δὲ ἕκαστος.
 σὺν τῇ παιφιάσσουσα διέσσυτο λαὸν Ἀχαιῶν, 450
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἑκάστῳ
 καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γέμετ', ἠὲ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

like fire in a forest, or flocks of birds, or swarms of flies.

Ἦύτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην 455
 οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή·
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
 αἰγλή παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκει.
 Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀσίῳ ἐν λειμῶνι Καῦστρίου ἀμφὶ ρέεθρα

ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
 κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμῶν·
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων
 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
 σμερδαλέον κοινάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.
 Ἦῦτε μυιάων ἀδινάων ἔθνεα πολλά,
 αἵτε κατὰ σταθμὸν ποιμνήϊον ἠλάσκουσιν, 470
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλῆγος ἄγγεα δεύει·
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

*The leaders, like goatherds, order each his own flock: Agamemnon
 in the midst like a bull among the kine.*

Τοὺς δ', ὅστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 ρεῖα διακρίνωσιν, ἐπεὶ κε νόμῳ μιγέωσιν· 475
 ὥς τοὺς ἠγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
 ὑσμίνηνδ' ἰέναι· μετὰ δέ, κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
 Ἀρεῖ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
 ἠῦτε βοὺς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἠρώεσσιν.

O Muses, aid me to tell the muster!

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσai·
 ὑμεῖς γὰρ θεαὶ ἐστε, παρεστέ τε, ἴστε τε πάντα, 485
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·

οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθύν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη·
 εἴ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

The Boeotians.

Βοιωτῶν μὲν Πηνέλεως καὶ Διήϊτος ἦρχον,
 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε·
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν,
 Σχοῖνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν, Γραῖιν τε καὶ εὐρύχορον Μυκαλησόν,
 οἳ τ' ἀμφ' Ἀρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν εἶχον ἠδ' Ὑλην καὶ Πετεῶνα,
 Ὠκαλέην, Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,
 Κώπας, Εὐτρησίην τε, πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλίартον,
 οἳ τε Πλάταιαν ἔχον, ἠδ' οἳ Γλίσαντ' ἐνέμοντο,
 οἳ θ' Ὑποθήβας εἶχον, εὐκτίμενον πτολίεθρον,
 Ὀγχηστόν θ' ἱερόν, Ποσιδήϊον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἀρνην ἔχον, οἳ τε Μίδειαν,
 Νισάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν·
 τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἐκάστη
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

The Minyae-realm: its leaders sons of Ares.

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 τῶν ἦρχ' Ἀσκήλαφος καὶ Ἰάλμενος, υἱὲς Ἀρης,

οὓς τέκεν Ἀστυόχη, δόμῳ Ἀκτορος Ἀζειίδαο,
 παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβάσα,
 Ἀρηϊ κρατερῷ· ὁ δὲ οἱ παρελέξατο λάθρῃ·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

The Phokians.

Αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
 οἳ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσσαν,
 Κριῶν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήα,
 οἳ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δίον ἔναιον,
 οἳ τε Αἰλαιαν ἔχον, πηγῆς ἐπὶ Κηφισοῖο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.
 οἳ μὲν Φωκίων στίχας ἴστασαν ἀμφιέποντες·
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

The Locrians.

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
 μέλων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,
 ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·
 οἳ Κῦνόν τ' ἐνέμοντ', Ὀπόεντά τε Καλλιάρων τε,
 Βῆσσάν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινὰς,
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο
 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης.

The Euboeans.

Οἳ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαιαν,

Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,
οἳ τε Κάρυστον ἔχον, ἡδ' οἱ Στύρα ναιετάσκον·
τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄξος Ἄρηος,
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελήσιν
θώρηκας ῥήξειν δηίων ἀμφὶ στήθεσσιν·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Athens and Salamis.

Οἱ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολίεθρον,
δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη
θρέψε, Διὸς θυγάτηρ, τέκε δὲ Ζεῖδωρος Ἄρουρα,
καδ' δ' ἐν Ἀθήνῃς εἶσεν, ἐφ' ἐπὶ πύρρονι νηφ'·
ἐνθάδε μιν ταύροισι καὶ ἀρνείοις ἰλάονται
κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν·
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.
τῷ δ' οὐ πώ τις ὁμόλος ἐπιχθόνιος γένετ' ἀνὴρ,
κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν.
τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυσκαῖδεκα νῆας.
[στήσε δ' ἄγων, ἵν' Ἀθηναίων ἴσταντο φάλαγγες.]

Argos and the neighboring places.

Οἱ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας.
Τροιζῆν', Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
οἳ τ' ἔχον Αἴγιναν, Μάσητά τε, κοῦροι Ἀχαιῶν·
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,

καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς,
Μηκιστέος υἱὸς Ταλαϊονίδαο ἀνακτος.
συνπάντων δ' ἡγείτο βοὴν ἀγαθὸς Διομήδης·
τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαινα νῆες ἔποντο.

Οἱ δὲ Μυκῆνας εἶχον, εὐκτίμενον πτολίεθρον,
ἄφνειόν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς,
Ὀρνεϊάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
οἳ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν,
Πελλήνην τ' εἶχον, ἡδ' Αἴγιον ἀμφενέμοντο,
Αἰγιαλὸν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρεΐαν·
τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσατο νόροπα χαλκόν,
κνιδίῳ, ὅτι πᾶσι μετέπρεπεν ἡρώεσσιν,
οὐνεκ' ἄριστος ἦν, πολὺ δὲ πλείστους ἄγε λαούς.

Sparta and the neighboring places.

Οἱ δ' εἶχον κοίλῃν Λακεδαίμονα κητώεσσαν,
Φᾶρὶν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
Βρυσειάς τ' ἐνέμοντο καὶ Αὐγείας ἐρατεινάς,
οἳ τ' ἄρ' Ἀμύκλας εἶχον, Ἐλος τ', ἔφαλον πτολίεθρον,
οἳ τε Λάαν εἶχον, ἡδ' Οἴτυλον ἀμφενέμοντο·
τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
ἐξήκοντα νεῶν· ἀπ' αὐτῆς δὲ θωρήσσοντο.
ἐν δ' αὐτὸς κίεν ἡσι προθυμῆσι πεποιθώς,
ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἔετο θυμῷ
τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε.
Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν,

καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ εὐκτιτον Αἰπύ,
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὸν καὶ Ἑλος καὶ Δώριον, ἔνθα τε Μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς,
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος —
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταὶ
Μοῦσαι ἀεῖδοιεν, κοῦραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν —
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ·
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Arcadia.

Οἱ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἵν' ἀνέρες ἀγχιμαχηταί,
οἱ Φερεὸν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον,
Ῥίπην τε, Στρατίνην τε καὶ ἡμερόεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
Στύμφηλόν τ' εἶχον, καὶ Παρρασίην ἐνέμοντο·
τῶν ἦρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,
ἐξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστη

Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γὰρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας εὐσσέλμους, περᾶν ἐπὶ οἶνοπα πόντον,
Ἀτρεΐδης· ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμήλει.

Elis and the islands.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔναιον,
ὄσσον ἔφ' Ἴρμινη καὶ Μύρσινος ἐσχατόωσα,
πέτρῃ τ' Ὠλενίῃ καὶ Ἀλείσιον ἐντὸς ἑέργει·

τῶν αὖ τεσσαρες ἀρχοὶ ἔσαν· δέκα δ' ἀνδρὶ ἐκάστῳ
νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην,
νῆες, ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·
τῷ δὲ τετάρτῳ ἦρχε Πολύξεινος θεοειδής,
υἱὸς Ἀγασθέneos Ἀνγηϊάδαο ἀνακτος.

Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων
νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα·
τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,
Φυλείδης, ὃν τίκτε διΐφιλος ἱππότης Φυλεύς,
ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο, πατρὶ χολωθείς·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἳ τε Ζάκυνθον ἔχον, ἡδ' οἱ Σάμον ἀμφενέμοντο,
οἳ τ' ἡπειρον ἔχον, ἡδ' ἀντιπέραια νέμοντο·
τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·
τῷ δ' ἅμα νῆες ἔποντο δωδέκα μυλτοπάρηοι.

Aetolia.

Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,
οἱ Πλευρῶν ἐνέμοντο καὶ Ὠλεον ἡδὲ Πυλήνην,
Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσσαν —
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος νῆες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος —
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Crete and Rhodes: with the story of Tlepolemos.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
οὐ Κνωσὸν τ' εἶχον, Γόρτυν τε τειχιόεσσαν,
Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
Φαιστόν τε Ῥύτιόν τε, πόλεις ἐὺ ναιετάσας,
ἄλλοι θ', οὐ Κρήτην ἐκατόμπολιν ἀμφεμένοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρεΐφοντῃ·
τοῖσι δ' ἄμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλεΐδης, ἧς τε μέγας τε,
ἐκ Ῥόδου ἐννέα νῆας ἄγειν Ῥοδίων ἀγερώχων·
οὐ Ῥόδον ἀμφεμένοντο διὰ τρίχα κοσμηθέντες,
Λίνδον, Ἰηλυσὸν τε καὶ ἀργινόεντα Κίμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
ὃν τέκεν Ἀστυόχεια βίη Ἡρακληΐη·
τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
πέρσας ἄστεα πολλὰ διοτρεφῶν αἰζηῶν.
Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εἰπήκτω,
αὐτίκα πατὴρ ἐοῖο φίλον μήτρωα κατέκτα,
ἦδη γηράσκοντα Δικύμνιον, ὅζον Ἀρης.
αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας,
βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι
υἱέες υἰώνοι τε βίης Ἡρακληΐης.
αὐτὰρ ὃ γ' ἐς Ῥόδον ἵξεν ἀλώμενος, ἄλγεα πάσχων·
τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν
ἐκ Διός, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
[καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.]

The islands.

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἵσας,
Νιρεὺς, Ἀγλαΐης υἱός, Χαρόποιό τ' ἀνακτος.

Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός.

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε,
καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·
τῶν αὖ Φεΐδιππός τε καὶ Ἀντιφός ἡγησάσθην,
Θεσσαλοῦ υἱὲ δύω Ἡρακλεΐδαο ἀνακτος·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Northern Greece.

Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἀργὸς ἔναιον,
οἳ τ' Ἄλῳ, οἳ τ' Ἀλόπῃ, οἳ τε Τρηχῖν' ἐνέμοντο,
οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα·
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.
ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
οὐ γὰρ ἔην, ὅστις σφιν ἐπὶ στίχας ἡγήσαιο.
κεῖτο γὰρ ἐν νήεσσι ποδάρκης διὸς Ἀχιλλεύς,
κούρης χωόμενος Βρισηΐδος ἡῦκόμοιο,
τὴν ἐκ Λυρνησοῦ ἐξείλετο, πολλὰ μογήσας,
Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης·
καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος·
τῆς δ' οὐ καί τ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,
Δήμητρος τέμενος, Ἰτωνά τε, μητέρα μήλων,
ἀγχιάλόν τ' Ἀντρῶν ἥδ' Πτελεὸν λεχεποῖην·
τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,
ζωὸς ἐὼν· τότε δ' ἦδη ἔχεν κατά γαῖα μέλαινα.
τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο,

καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ,
νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλὰ σφεας κόσμησε Ποδάρκης, ὅζος Ἄρης,
Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,
αὐτοκασίγνητος μεγαθύμου Πρωτεσίλαου,
ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
ἦρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
δεύονθ' ἡγεμόνος, πόθεον δέ μιν ἐσθλὸν ἔοντα·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

705

Οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηΐδα λίμνην,
Βοίβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν·
τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἔνδεκα νηῶν,
Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν,
Ἀλκηστις, Πελῖαο θυγατρῶν εἶδος ἀρίστη.

710

715

Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·
τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων εὖ εἰδώς,
ἐπτά νεῶν· ἐρέται δ' ἐν ἐκάσῃ πεντήκοντα
ἐμβέβασαν, τόξων εὖ εἰδότες ἴφι μάχεσθαι.
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱεὶς Ἀχαιῶν,
ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
ἐνθ' ὁ γε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἀνακτος.
οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῇι πτολιπόρθῳ.

720

725

Οἱ δ' εἶχον Τρίκην καὶ Ἰθώμην κλωμακόεσσαν,
οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος·

730

τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἠδὲ Μαχάων·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
οἳ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα·
τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

735

Οἱ δ' Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
Ὀρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν·
τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς —
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
ἡματι τῷ, ὅτε φῆρας ἐτίσατο λαχνηέντας,
τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσεν —
οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὅζος Ἄρης,
υἱὸς ὑπερθύμοιο Κορώνου Καινεΐδαο·

740

745

τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύο καὶ εἴκοσι νῆας·
τῷ δ' Ἐνιήνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,
οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,
οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο·
ὅς ῥ' ἐς Πηνειὸν προῖει καλλίρροον ὕδωρ·
οὐδ' ὁ γε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει, ἥ ὕτ' ἔλαιον·
ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ.

750

755

Μαγνήτων δ' ἦρχε Πρόθοος, Τευθρηδόνος υἱός,
οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Which were the best horses, and which the best men.

Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
τίς τ' ἄρ' τῶν ὅχ' ἄριστος ἔην, σύ μοι ἐννεπε, μοῦσα,
αὐτῶν, ἡδ' ἵππων, οἳ ἄμ' Ἀτρεΐδῃσιν ἔποντο.

"Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαι,
τὰς Εὐμηλὸς ἔλαυνε, ποδιώκεας, ὄρνιθας ὥς, 765
ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νώτον ἔϊσας·

τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.
ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας, 770
ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα.

ἄλλ' ὁ μὲν ἐν νῆεσσι κορωνίσι ποντοπόροισιν
κεῖτ', ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
δίσκοισιν τέρποντο καὶ αἰγανέησιν ἱέντες, 775
τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος,
λωτὸν ἐρεπτόμενοι, ἐλεύθερεπτόν τε σέλιον,
ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων
ἐν κλισίῃς· οἳ δ' ἀρχὸν Ἀρηΐφιλον ποθέοντες
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἳ δ' ἄρ' ἴσαν, ὥσει τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
γαῖα δ' ὑπεστενάχιζε, Διὶ ὥς τερπικεραύνῳ
χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσσει
εἶν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·
ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Iris, disguised as Polites son of Priam, addresses the Trojans.

Τρωσὶν δ' ἄγγελος ἦλθε ποδὶήμεμος ὠκέα Ἴρις
παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.

οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
ἀγχού δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
εἶσατο δὲ φθογγὴν υἱὶ Πριάμοιο Πολίτῃ,
ὃς Τρώων σκοπὸς Ἴζε, ποδωκείῃσι πεποιθώς,
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήτῳ γέροντος,
δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
τῷ μιν εἵσαμένη προσέφη πόδας ὠκέα Ἴρις· 795

"Enough of words : — marshal the host by tribes."

᾽Ω γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.
ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλυθον ἀνδρῶν,
ἄλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα· 800
λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν
ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.
Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
ἄλλη δ' ἄλλων γλῶσσαι πολυσπερέων ἀνθρώπων·
τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει, 805
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.

They muster by the Tomb of Myrine.

᾽Ως ἔφαθ'· Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἡγνοίησεν,
αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
πεζοὶ θ' ἵππηές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810
Ἔστι δέ τις προπάρειθε πόλιος αἰπεῖα κολώνη,
ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα·
τὴν ἡ τοι ἄνδρες Βατίειαν κικλήσκουσιν,

ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 ἔνθα τότε Τρῶές τε διέκριθεν ἡδ' ἐπίκουροι.

815

The muster.

Τρῳσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἔκτωρ
 Πριαμίδης· ἅμα τῷ γε πολὺν πλείστοι καὶ ἄριστοι
 λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

Δαρδανίων αὐτ' ἦρχεν ἐὺς πάϊς Ἀγχίσαο,
 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δὲ Ἀφροδίτη,
 Ἰδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα·
 οὐκ οἶος, ἅμα τῷ γε δύνω Ἀντήνορος υἱε,
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

820

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νεάτον Ἰδης,
 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,
 Τρῶες· τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
 Οἱ δ' Ἀδρηστεϊάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
 καὶ Πιτυεῖαν ἔχον καὶ Τηρείης ὄρος αἰπύ·
 τῶν ἦρχ' Ἀδρηστὸς τε καὶ Ἀμφίος λινοθώρηξ,
 υἱε δύνω Μέροπος Περκωσίου, ὃς περὶ πάντων
 ἦδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν
 στείχειν ἐς πόλεμον φθισήνορα· τῶ δέ οἱ οὐ τι
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

825

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο,
 καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην·
 τῶν αὐθ' Ὑρτακίδης ἦρχ' Ἀσιος, ὄρχαμος ἀνδρῶν,
 Ἀσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες, μεγάλοι, ποταμοῦ ἀπο Σελλήεντος.

830

835

Ἰππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων,
 τῶν οἱ Λάρισσαν ἐριβώλακα ναιετάασκον·

840

τῶν ἦρχ' Ἰππόθοός τε Πύλαιός τ', ὅζος Ἄρηος,
 υἱε δύνω Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἦρως,
 ὅσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἔργει.

845

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
 υἱὸς Τροιζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
 τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,
 Ἀξιοῦ, οὐ κάλλιστον ὕδωρ ἐπικίδναται αἶαν.

850

Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ,
 ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων·
 οἳ ῥε Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
 ἀμφί τε Παρθενιον ποταμὸν κλυτὰ δώματ' ἔναιον
 Κρῶμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.

855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,
 τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·
 ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

860

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής,
 τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μήοσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,
 υἱε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Δίμνη,
 οἱ καὶ Μήονας ἦγον ὑπὸ Τμῶλφ γεγαῶτας.

865

Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
 οἱ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
 Μαιάνδρου τε ροάς, Μυκάλης τ' αἰπεινὰ κάρηνα·
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην,
 Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,

870

δς καὶ χρυσὸν ἔχων πόλεμόνδ' ἵεν, ἥύτε κούρη·
νήπιος, οὐδὲ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμην ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.

875

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

THE ILIAD.

BOOK III.

Advance of both forces described.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,
ἥύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
αἷ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

5

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἵησιν·
ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὦκα διέπρησσαν πεδίοιο.

10

*Paris at first advances with show of boldness to the combat;
then recoils before Menelaos :*

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τρῶσιν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ

15

πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι.

Τὸν δ' ὥς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος
ἐρχόμενον προπάρειθεν ὁμίλον, μακρὰ βιβῶντα,
ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
εὐρών ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
πεινῶν· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν
σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ὑλείτην·
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
ἄψ δ' ἀνεχώρησεν, ὠχρός τέ μιν εἶλε παρειάς,
ὥς αὐτίς καθ' ὁμίλον ἔδυ Τρώων ἀγερώχων
δείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοειδής.
τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσι·

for which he is taunted by Hector :

Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπεντά,
αἶθ' ὄφελες ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι.
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
ἢ οὔτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
ἢ που καγχαλώωσι κάρη κομόωντες Ἀχαιοὶ
φάντες ἀριστῆα πρόμον ἔμμεναι, οὔνεκα καλὸν
εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.
ἢ τοιόσδε ἐὼν ἐν ποντοπόροιςιν νέεσσι

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πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
μιχθεὶς ἄλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνήγες
ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δήμῳ,
δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;
οὐκ ἂν δὴ μείνειας ἀρηϊφίλον Μενέλαον ;
γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,
ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης.
ἀλλὰ μάλα Τρῶες δειδήμονες· ἢ τέ κεν ἤδη
λαῖνον ἔσσο χιτῶνα κακῶν ἐνεχ' ὅσσα ἔοργας.
Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·

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whereupon he declares himself ready for the combat.

Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,
ὅς τ' εἴσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
νῆϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
ὥς σοὶ ἐνὶ στήθεσσι νύος ἀτάρβητος νόος ἐστί.
μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
οὐ τοι ἀπόβλητ' ἐστί θεῶν ἐρικυδέα δῶρα,
ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον
συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτῆμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νέεσθων

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Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα. 75
 Ὡς ἔφαθ', Ἐκτωρ δ' αὐτ' ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φύλαγγας,
 μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
 ἰοῖσιν τε τιτυσκόμενοι, λάεσσί τ' ἔβαλλον. 80
 αὐτὰρ ὁ μακρὸν ἄυσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

*Hector calls for a parley and communicates Paris's proposal,
 which is accepted by the Greeks.*

Ἴσχεσθ', Ἀργεῖοι· μὴ βάλλετε, κοῦροι Ἀχαιῶν·
 στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.

Ὡς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνέω τ' ἐγένοντο
 ἐσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 85

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
 ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσῳ καὶ ἀρηϊφίλον Μενέλαον 90
 οἶους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν.

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
 Ἀργεῖους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100
 ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,

τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
 γῇ τε καὶ ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

Priam is sent for to assist in ratifying the compact.

Ἀξέτε δὲ Πριάμοιο βίην, ὅφρ' ὅρκια τάμνη 105
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσῃται.
 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται. 110

Ὡς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε
 ἐλπόμενοι παύσασθαι οἷζυροῦ πολέμοιο.
 καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115

Ἐκτωρ δὲ προτὶ ἄστνι δύο κήρυκας ἔπεμπε
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.
 αὐτὰρ ὁ Ταλθύβιον προτεῖ κρείων Ἀγαμέμνων
 νῆας ἐπὶ γλαφυρὰς ἰέναι, ἡδ' ἄρν' ἐκέλευεν 120
 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.

Iris carries the tidings to Helen,

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
 εἰδομένη γαλόφῳ, Ἀντηνορίδαο δάμαρτι,
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαινε 125
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,

οὐς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρῃος παλαμάων,
ἀγχοῦ δ' ἵσταμενη προσέφη πόδας ὠκέα Ἴρις·

Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν ἄρῃα
ἐν πεδίῳ, ὄλοοιό λιλαιόμενοι πολέμοιο,
οἱ δὲ νῦν ἔαται σιγῇ (πόλεμος δὲ πέπανται)
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
μακρῆς ἐγχείησι μαχήσονται περὶ σείῳ·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

who repairs, attended by her handmaidens, to the Scaean gates;

Ὡς εἰπούσα θεὰ γλυκὺν ἥμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέρου καὶ ἄστεος ἠδὲ τοκῆων.
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθύνῃσιν
ὥρμ' ἀτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δὴ ἔποντο,
Αἶθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιοὶ πύλαι ἦσαν.

where she excites the admiration of the Trojan counsellors,

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἰκετάονά τ', ὅζον Ἄρῃος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἶατο δημογέροντες ἐπὶ Σκαιοῖσι πύλῃσιν,
γῆραϊ δὲ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
ἐσθλοί, τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην
δενδρέω ἐφεζόμενοι ὅπα λειριόεσαν ἰεῖσιν.
τοιοὶ ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰούσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·

Οὐ νέμεσις Τρώας καὶ εὐκνήμιδας Ἀχαιοὺς
τοιγῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.
ἀλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νέεσθω,
μηδ' ἡμῖν τεκέεσσιν ἐπὶ πίσσω πῆμα λίποιτο.

*and, at Priam's request, points out and calls by name the
bravest of the Greeks.*

Ὡς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
δεῦρο πάροιθ' ἐλθούσα, φίλον τέκος, ἕξεν ἐμεῖο,
ὄφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε·
οὐ τί μοι αἰτὴν ἐσσί, θεοὶ νύ μοι αἰτιοὶ εἰσιν,
οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν·

First, Agamemnon;

ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·
καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,
οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε.

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·
αἰδοῖός τέ μοι ἐσσι, φίλε ἐκυρέ, δεινός τε·
ὥς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο
νιέει σὺν ἐπόμεν θάλαμον γνωτοὺς τε λιπούσα
παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν.
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἠδὲ μεταλλᾶς·
οὗτός γ' Ἀτρεΐδης, εὐρὺν κρείων Ἀγαμέμνων,

ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε. 180

ὦς φάτο, τὸν δ' ὁ γέρων ἠγάσασατο φώνησέν τε·
ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,
ἦ ρά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσιν,
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους, 185
λαοὺς Ὀτρήος καὶ Μυγδόνοιο ἀντιθέοιο,
οἳ ρά τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
ἡματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί. 190

next, Odysseus ;

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραιός·
εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστί·
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνεῖω μιν ἐγὼ γε εἴσκω πηγεσιμάλλῃ,
ὅς τ' οἶων μέγα πῶῦ διέρχεται ἀργεννάων.

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς, 200
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,
εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦῤδα·
ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτές ἔειπες·
ἤδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεύς 205
σεῦ ἔνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ.

τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.
ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους, 210
ἄμφω δ' ἐξομένω γεραρώτερος ἦεν Ὀδυσσεύς.
ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε
παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος
οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν. 215
ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,
σκήπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
ἀλλ' ἀστεμφὲς ἔχεσκειν, αἰδρεῖ φωτὶ ἔοικώς·
φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως· 220
ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἷη
καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,
οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

third, Ajax.

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραιός· 225
τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠὲς τε μέγας τε,
ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους;

Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν· 230
Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς
ἔστηκε, ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
πολλάκι μιν ξείνισσεν ἀρηϊφίλος Μενέλαος
οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.

As her eyes run over the host, they fail to find Castor and Polydeukes.

Νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοῦς,
οὓς κεν ἐὺ γνοίην καὶ τ' οὔνομα μυθησαίμην· 235
δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἵπποδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ·
ἢ οὐχ ἐσπέσθην Λακεδαιμόνος ἐξ ἐρατεινῆς,
ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνι ποντοπόροισιν, 240
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν
αἵσχεα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοὶ ἐστίν.

Ὡς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

The herald Idaios delivers the summons to Priam, who mounts his chariot, accompanied by Antenor, and drives out upon the plain, where the two armies are assembled.

Κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστά, 245
ἄρνε δύω καὶ οἶνον ἐὺφρονα, καρπὸν ἀρούρης,
ἄσκῳ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
ᾧ τρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·

Ὅρσεο, Λαομεδοντιάδῃ· καλέουσιν ἄριστοι 250
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
ἐς πεδίου καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῆς ἐγχείρῃσι μαχήσονται ἀμφὶ γυναικί·
τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
ναίοιμεν Τροίην ἐριβόλακα, τοὶ δὲ νέονται
Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.

Ὡς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις 260
ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ δὲ διὰ Σκαιῶν πεδίουδ' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς, 265
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
ᾧ ρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ
ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον 270
μίσγον, ἀτὰρ βασιλεύσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
ἢ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ᾠωρτο,
ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο χεῖρας ἀνασχών· 275

Agamemnon prays to Zeus and sacrifices the lambs.

Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
ἠέλιός θ', ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση, 280
ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά.
εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος, 285
Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
τιμὴν δ' Ἀργείοις ἀποτινέμεν ἣν τιν' ἔοικεν,

ἢ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς
αὐθι μένων, εἵως κε τέλος πολέμοιο κιχείω.

Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ.
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δεινομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπᾶεσσιν
ἔκχεον, ἡδ' εὐχοντο θεοῖς αἰειγενέτησιν.
ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὅδε οἶνος,
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.

Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

After which Priam returns to the city.

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἡνεμόεσσαν
ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι
μαρνάμενον φίλον νῖδν ἀρηϊφίλῳ Μενελάῳ.
Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς,
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τῷ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

*Hector and Odysseus measure off the lists, and shake the helmet
until the lot of Paris leaps forth.*

Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
χώρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,
ὅππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε.

Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ὅππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀἴδος εἴσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι.

Ὡς ἄρ' ἔφαν, πάλλιν δὲ μέγας κορυθαίολος Ἐκτωρ
ἄψ ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.
οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἥχι ἐκάστῳ
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

The champions arm themselves;

αὐτὰρ ὃ γ' ἀμφ' ὥμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡυκόμοιο.
κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος, ἡρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
ὥς δ' αὐτῶς Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.

and stride into the lists.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν, 340
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
 Τρώας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιούς·
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
 σείοντ' ἐγχείας ἀλλήλοισιν κοτέοντε. 345
 πρόσθε δ' Ἀλέξανδρος προῖει δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἵσθη·
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ
 ἀσπίδι ἐν κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
 Ἀτρεΐδης Μενέλαος ἐπενεξάμενος Διὶ πατρί· 350
 Ζεὺ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργε,
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
 ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
 ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότητα παράσχη· 355
 Ἦ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἵσθη.
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·
 ἀντικρὺ δὲ παρὰ λαπάρην διάμνησε χιτῶνα 360
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
 Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
 πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
 τριχθὸ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
 Ἀτρεΐδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν· 365
 Ζεὺ πάτερ, οὐ τις σείο θεῶν ὀλοώτερος ἄλλος·
 ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
 νῦν δ' μοι ἐν χεῖρεσσιν ἄγῃ ξίφος, ἐκ δέ μοι ἔγχος

ἤϊχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.
 Ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης, 370
 ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιούς·
 ἄγχε δέ μιν πολύκεστος ἱμάς ἀπαλὴν ὑπὸ δειρήν,
 ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.

The combat is already decided in favor of Menelaos, when Aphrodite interposes, rescues Paris from the victor, and transports him to his own bed-chamber,

Καὶ νῦ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
 εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 ἣ οἱ ῥῆξεν ἱμάντα βοδὸς ἱφι κταμένοιο· 375
 κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.
 τὴν μὲν ἔπειθ' ἦρως μετ' εὐκνήμιδας Ἀχαιούς
 ῥίψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἐταῖροι.
 αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
 ἔγχει χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
 καδ δ' εἰς ἐν θαλάμῳ εὐώδεϊ κηώεντι.

whither she summons Helen,

αὐτὴ δ' αὐθ' Ἑλένην καλέουσ' ἴε· τὴν δ' ἐκίχανεν
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἄλις ἦσαν.
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβούσα, 385
 γρητὶ δέ μιν εἰκνῖα παλαιγενεῖ προσέειπεν,
 εἰροκόμῳ, ἣ οἱ Λακεδαίμονι ναιετοώσῃ
 ἦσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·
 τῇ μιν εἰσαμένη προσεφώνεε δῖ' Ἀφροδίτῃ·
 Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κείνος δ' ἔνθα ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,

κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν.

Ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρυνεν·
καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

who at first resists, but is compelled to comply.

Δαιμονίη, τί με ταῦτα λιλαίει ἡπεροπεύειν;
ἢ πῇ με προτέρω πολίων εὖ ναιομενάων
ἄξεις ἢ Φρυγίης, ἢ Μηονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων;
οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης;
ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
ἀλλ' αἰεὶ περὶ κείνουν οἷζυε καὶ ἐφύλασσε,
εἰς ὃ κέ σ' ἢ ἄλοχον ποιήσεται, ἢ ὃ γε δούλην.
κεῖσε δ' ἐγὼν οὐκ εἶμι (νεμεσσητὸν δέ κεν εἶη)
κείνου πορσανέουσα λέχος· Τρῶαί δέ μ' ὀπίσσω
πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·
μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
τῶς δέ σ' ἀπεχθήρω ὥς νῦν ἔκπαγλ' ἐφίλησα,
μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῇαι.

Ὡς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,
βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ,
σιγῇ, πάσας δὲ Τρῳᾶς λάθεν· ἦρχε δὲ δαίμων.

395

400

405

410

415

420

Aphrodite and Helen enter Paris's house.

Αἰ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο,
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
ἢ δ' εἰς ὑψοροφον θάλαμον κίε δία γυναικῶν.
ἣ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη
ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·
ἐνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
ὅσσε πάλιν κλίνασα, πόσιν δ' ἡνίπαπε μύθῳ.

425

Helen upbraids her husband with his cowardice.

Ἦλυθες ἐκ πολέμου· ὥς ὥφελες αὐτόθ' ὀλέσθαι
ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
ἢ μὲν δὴ πρὶν γ' εὐχέ' ἀρηϊφίλου Μενελάου
σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
ἐξαῦτις μαχέσασθαι ἐναντίον· ἀλλὰ σ' ἐγὼ γε
παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀφραδέως, μή πως ἑὶ π' αὐτοῦ δουρὶ δαμήης.

430

435

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἐνιπτε.
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
κείνουν δ' αὐτὶς ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.
ἀλλ' ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε·
οὐ γάρ πώ ποτέ μ' ὦδ' ἔρω φρένας ἀμφεκάλυψεν,
οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
νήσῳ δ' ἐν Κρανάῃ ἐμήγην φιλότῃτι καὶ εὐνῇ,
ὥς σεο νῦν ἔραμαι καί με γλυκὺς ἥμερος αἶρεϊ.

440

445

Ἦ ῥα, καὶ ἄρχε λέχουσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.
τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

*Meanwhile Menelaos charges through the battle-field in search
of Paris;*

Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα θηρὶ ἐοικώς,
εἷ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
ἄλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
δείξαι Ἀλέξανδρον τότε Ἀρηϊφίλῳ Μενελάῳ.
οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἷ τις ἴδοιτο·
ἶσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.

*and Agamemnon claims that Helen be delivered up to the Greeks,
in compliance with the compact.*

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455
Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπικούροι·
νίκη μὲν δὴ φαίνεται Ἀρηϊφίλου Μενελάου·
ὕμεις δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν' ἔοικεν,
ἧ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 460
Ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

THE ILIAD.

BOOK IV.

The Gods in council.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐφνοχόει· τοὶ δὲ χρυσεόισι δεπάεσσι
δειδέχατ' ἀλλήλους Τρώων πόλιν εἰσορόωντες.

Zeus taunts Hera with her neglect of Menelaos,

Αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην 5
κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·
Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενῆϊς Ἀθήνῃ.
ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι 10
τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κήρας ἀμύνει,
καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
ἀλλ' ἦ τοι νίκη μὲν Ἀρηϊφίλου Μενελάου.

*and proposes that the Gods decide whether the combat shall be re-
newed, or peace be concluded and Troy remain unharmed.*

Ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
ἧ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15
ὄρσομεν, ἧ φιλότῃ μετ' ἀμφοτέροισι βάλωμεν.

εἰ δ' αὖ πῶς τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
ἦ τοι μὲν οἴκεοιτο πόλις Πριάμοιο ἀνακτος,
αὐτίς δ' Ἀργεῖην Ἑλέην Μενέλαος ἄγοιτο.

Athena and Hera hear this proposal with indignation,

ὦς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη. 20
πλησῖαι αἷ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,
σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει.
Ἥρη δ' οὐκ ἔχαδε στήθεος χόλον, ἀλλὰ προσηύδα.

and the latter protests against the thwarting of her desire,

Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 25
πῶς ἐθέλεις ἄλιον θείναι πόνον ἢ δ' ἀτέλεστον,
ἰδρῶ θ' ὃν ἰδρῶσα μόγη, καμέτην δέ μοι ἵπποι
λαὸν ἀγειρούσῃ Πριάμῳ κακὰ τοῖό τε παισίν.
ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

until Zeus consents that she work her will upon the city,

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30
δαιμονίη, τί νύ σε Πριάμος Πριάμοιό τε παῖδες
τόσσα κακὰ ῥέζουσιν, ὅτ' ἀσπέρχες μενεαίνεις
Ἰλίου ἐξαλαπάξαι ἱκτίμενον πτολίεθρον;
εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
ἑμὸν βεβρώθοις Πριάμον Πριάμοιό τε παῖδας 35
ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νείκος ὀπίσσω
σοὶ καὶ ἐμοὶ μέν' ἔρισμα μετ' ἀμφοτέροισι γένηται.

*threatening, however, to destroy such of her cities as he may please,
in the future, as the price of his concession.*

Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40
τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγιάσι,
μὴ τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἐᾶσαι.
καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ·
αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
ναιετάουσιν πόλῃες ἐπιχθονίων ἀνθρώπων, 45
τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή
καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.
οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης,
λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.

Hera accepts this condition,

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 50
ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·
τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·
τάων οὐ τοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.
εἰ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55
οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺ φέρτερός ἐσσι,
ἀλλὰ χρή καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν ὅθεν σοί,
καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισι,
σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔφρονται θεοὶ ἄλλοι

ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.

and Athena is despatched to prevent the fulfilment of the treaty.

ᾠς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

Αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς, 70
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.

ᾠς εἰπὼν ὄτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα·
 οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75
 ἢ ναύτησι τέρας ἢ ἐστρατῶ εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἵενται·
 τῷ εἰκυῖ ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
 Τρῶάς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς. 80
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

Ἦ ρ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησι
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

*Entering the host of the Trojans in human form, she urges Pan-
 daros to shoot at Menelaos.*

ᾠς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85
 ἢ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.

εὔρε Λυκάονος υἷον ἀμύμονά τε κρατερόν τε
 ἔσταότ'. ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων 90
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσήποιο ῥοάων.
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·

Ἦ ρά νύ μοί τι πίθοιο Λυκάονος υἱὲ δαΐφρον;
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,
 πᾶσι δέ κε Τρῶεσσι χάριν καὶ κῦδος ἄροιο, 95
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ.
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἷ κεν ἴδῃ Μενέλαον ἀρήϊον, Ἀτρείος υἷον
 σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 ἀλλ' ἄγ' ὅσπευσον Μενελάου κυδαλίμοιο, 100
 εὔχεο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.

He is persuaded, makes ready his bow, and lets fly an arrow,

ᾠς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πείθεν·
 αὐτίκ' ἐσύλα τόξον εὐξοον ἰξάλου αἰγὸς 105
 ἀγρίου, ὃν ρά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσι,
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων, 110
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
 μὴ πρὶν ἀναΐξειαν ἀρήϊοι υἱες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον ἀρήϊον, Ἀτρείος υἷον. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰόν

ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἰστόν,
 εὐχετο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβῶν καὶ νεῦρα βύεια·
 νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
 λίγξε βίος, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἰστός 125
 ὀξυβελὴς καθ' ὁμίλον ἐπιπτέσθαι μενεαίνων.

which inflicts a severe, but not fatal, wound.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ Ἀγλαΐη,
 ἥ τοι πρόσθε στᾶσα βέλος ἔχεπευκὲς ἄμυνεν.
 ἥ δὲ τόσον μὲν ἔεργεν ἀπὸ χροῦς, ὥς ὅτε μήτηρ 130
 παιδὸς ἑέργη μυῖαν, ὅθ' ἠδέϊ λέξεται ὕπνῳ·
 αὐτὴ δ' αὐτ' ἴθυνεν ὅθι ζωστήρος ὄχῃς
 χρύσειοι σύνεχον καὶ διπλούς ἦντετο θώρηξ.
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἰστός·
 διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο, 135
 καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο
 μίτρης θ', ἣν ἐφόρει ἔρυμα χροῦς, ἔρκος ἀκόντων,
 ἥ οἱ πλείστον ἔρυτο· διὰ πρὸ δὲ εἷσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' οἰστός ἐπέγραψε χρῶα φωτός·
 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς. 140

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικα μύρην
 Μηονὶς ἢ Κάειρα, παρήϊον ἔμμεναι ἵππων·
 κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
 ἵππηες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,

ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος· 145
 τοιοῖ τοι, Μενέλαε, μίανθην αἵματι μηροὶ
 εὐφυέες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

Agamemnon is struck with dismay,

Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς·
 ῥίγησεν δὲ καὶ αὐτὸς ἀρηΐφιλος Μενέλαος. 150
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς εὔντας,
 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·

Φῖλε κασίγνητε, θάνατόν νύ τοι ὄρκ' ἔταμνον, 155
 οἷον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἷμά τε ἀρνῶν.
 σπονδαὶ τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160
 ἔκ τε καὶ ὁψὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο, 165
 Ζεὺς δὲ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεῖησιν ἐρεμνὴν αἰγίδα πᾶσι
 τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἶνόν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἶ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο. 170
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἀργὸς ἰκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἷης·

καὶ δὲ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
 Ἀργείην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
 καὶ κέ τις ὦδ' ἐρέει Τρώων ὑπερηνορέοντων
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθαδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν 180
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.

but is re-assured by Menelaos,

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 οὐκ ἐν καιρίῳ ὀξὺ πάγη βέλος, ἀλλὰ πάροιθεν 185
 εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθε
 ζῶμά τε καὶ μίτρη, τὴν χαλκῆς κάμον ἄνδρες.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
 ἔλκος δ' ἱητὴρ ἐπιμάσσεται ἥδ' ἐπιθήσει 190
 φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων.

and despatches Talthybios to bring the physician Machaon.

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
 Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 φῶτ' Ἀσκληπιοῦ υἱόν, ἀμύμονος ἱητῆρος,
 ὅφρα ἴδῃ Μενέλαον ἀρήϊον, Ἀτρέος υἱόν, 195
 ὃν τις οἷστέυσας ἔβαλεν τόξων εὖ εἰδὼς
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.
 Ὡς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,

βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν 200
 ἑσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστῶν
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.
 Ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

Machaon is found, and dresses the wound of Menelaos.

Ὅρσ', Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,
 ὅφρα ἴδῃ Μενέλαον ἀρήϊον, ἀρχὸν Ἀχαιῶν, 205
 ὃν τις οἷστέυσας ἔβαλεν τόξων εὖ εἰδὼς
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.
 Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι ὄρινε·
 βὰν δ' ἰέναι καθ' ὅμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι ξανθὸς Μενέλαος 210
 βλήμενος ἦν, περὶ δ' αὐτὸν ἀγγεράθ' ὅσσοι ἄριστοι
 κυκλός', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἷστόν·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
 λῦσε δέ οἱ ζωστήρα παναίολον ἥδ' ὑπένερθε 215
 ζῶμά τε καὶ μίτρη, τὴν χαλκῆς κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἷστός,
 αἷμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 πᾶσσε, τά οἳ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

Meanwhile, for the Trojans have renewed the combat, Agamemnon exhorts the leaders of the Greeks.

Ὅφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, 220
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶν·
 οἳ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
 Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,

οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225
 ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
 καὶ τοὺς μὲν θεραπείων ἀπάνευθ' ἔχε φυσιόωντας
 Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραῖδαο·
 τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν
 γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα· 230
 αὐτὰρ ὁ πεζὺς ἐὼν ἐπεπωλείτο στίχας ἀνδρῶν.

He encourages the zealous,

Καί ῥ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
 Ἀργεῖοι, μὴ πώ τι μεθίετε θούριδος ἀλκῆς·
 οὐ γὰρ ἐπὶ ψευδέσσι πατήρ Ζεὺς ἔσσετ' ἀρωγός, 235
 ἀλλ' οἳ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 τῶν ἢ τοι αὐτῶν τέρενα χροῖα γυῖπες ἔδονται,
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.

and upbraids the sluggish.

Οὓς τινὰς αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 τοὺς μάλα νεικεῖσκε χολωτοῖσιν ἐπέεσσιν·
 Ἀργεῖοι ἰόμωροι, ἐλεγχείες, οὐ νυ σέβεσθε;
 τίφθ' οὕτως ἔστητε τεθηπότες ἢ τε νεβροί,
 αἵ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσai,
 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245
 ὥς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.
 ἢ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἐνθα τε νῆες
 εἰρύατ' εὐπρυμνοὶ, πολιῆς ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ', αἶ κ' ὑμῖν ὑπέρσχη χεῖρα Κρονίων;

Ὡς ὁ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν· 250
 ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
 οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συὶ εἵκελος ἀλκῆν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
 τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
 αὐτίκα δ' Ἰδομενῆα προσηύδα μιλιχίοισιν·

Exhorting single leaders, he comes first to Idomeneus;

Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων
 ἡμὲν ἐνὶ πτολέμῳ ἡδ' ἀλλοίῳ ἐπὶ ἔργῳ
 ἡδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῇρι κέρωνται. 260
 εἴ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ
 ἔστηχ', ὥς περ ἐμοί, πίεειν, ὅτε θυμὸς ἀνώγη.
 ἀλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὐχεαὶ εἶναι.
 Τὸν δ' αὐτ' Ἰδομενεὺς, Κρητῶν ἀγός, ἀντίον ἤυδα· 265
 Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος
 ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 ἀλλ' ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιοὺς,
 ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σύν γ' ὄρκι' ἔχευαν
 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κῆδε' ὀπίσσω 270
 ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.

next, to the Ajaces;

Ὡς ἔφατ' Ἀτρεΐδης δὲ παρῳχετο γηθόσυνος κῆρ.
 ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.

ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ' ἀνευθεν ἔοντι μελάντερον ἤυτε πίσσα
 φαίνεται Ἴον κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,
 ῥίγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μῆλα·
 τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζήων 280
 δῆϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες
 κυάνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 σφῶϊ μὲν (οὐ γὰρ ἔοικ' ὀτρυνέμεν) οὐ τι κελεύω·
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος. 290
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.

next, to Nestor;

Ἦς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
 οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295
 Αἴμονα τε κρείοντα Βίαντά τε, ποιμένα λαῶν.
 ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασεν,
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
 ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 σφοδρὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·

Μηδέ τις ἱπποσύνη τε καὶ ἡυορέηφι πεποιθὼς
 οἶος πρόθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305
 ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺ φέρτερον οὕτω.
 ὦδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.
 Ἦς ὁ γέρων ὠτρυνε πάλαι πολέμων εὖ εἰδώς. 310
 καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Ἦ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 ὥς τοι γούναθ' ἔποιτο, βίῃ δέ τοι ἔμπεδος εἴη.
 ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις 315
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς
 ὥς ἔμεν, ὥς ὅτε δῖον Ἐρευνθαλίωνα κατέκταν.
 ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
 εἰ τότε κοῦρος ἔα, νῦν αὐτὴ με γῆρας ὀπάζει.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμείο
 ὀπλότεροι γεγάασι πεποιθασὶν τε βίῃφιν. 325

next, to Menestheus,

Ἦς ἔφατ', Ἀτρεΐδης δὲ παρῳχέτο γηθόσυνος κῆρ.
 εὖρ' υἱὸν Πετῳό Μενεσθῆα πλήξιππον
 ἑσταότ', ἀμφὶ δ' Ἀθηναῖοι, μῆστωρες αὐτῆς.

and to Odysseus,

Αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
Τρώων ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335
τοὺς δὲ ἰδὼν νεῖκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ υἱὲ Πετεῶο, διοτρεφέος βασιλῆος,
καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους; 340
σφῶϊν μὲν τ' ἐπέοικε μετὰ πρῶτοις ἐόντας
ἑστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι.
πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα 345
οἴνου πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον·
νῦν δὲ φίλως χ' ὀρόωτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
ὑμείων προπάρειθε μαχοίατο νηλεῖ χαλκῷ.

who resents Agamemnon's rebuke.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 350
πῶς δὴ φῆς πολέμοιο μεθιέμεν, ὅππότε Ἀχαιοὶ
Τρῶσιν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν ἄρηα;
ὄψεται, ἦν ἐθέλησθα, καὶ αἶ κέν τοι τὰ μεμήλην,
Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμῶλια βάζεις. 355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
ὥς γινῶ χωομένοιο· πάλιν δ' ὁ γε λάζετο μῦθον·

Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
οὔτε σε νεικείω περιώσιον οὔτε κελεύω·
οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
ἥπια δῆνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ.
ἀλλ' ἴθι, ταῦτα δ' ὀπίσθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θείειν.

He reproves Diomedes for want of zeal, and bids him imitate the example of his father Tydeus,

ὦς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
εὔρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα, 365
ἑσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσι·
πὰρ δέ οἱ ἐστήκει Σθένελος, Καπανηῖος υἱός.
καὶ τὸν μὲν νεῖκεσεν ἰδὼν κρείων Ἀγαμέμνων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ μοι, Τυδέος υἱὲ δαΐφρονος, ἵπποδάμοιο, 370
τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;
οὐ μὲν Τυδεΐ γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηίοισι μάχεσθαι,
ὥς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε
ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375

whose exploits he recounts at length.

Ἡ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
ξεῖνος ἅμ' ἀντιθέῳ Πολυνείκεϊ, λαὸν ἀγείρων.
οἱ δὲ τότε ἑστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον. 380

ἀλλὰ Ζεὺς ἔτρεψε παραίσια σήματα φαίνων.
 οἱ δ' ἐπεὶ οὖν ὄχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσωπὸν δ' ἴκοντο βαθύσχοινον λεχεποῖην,
 ἔνθ' αὖτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385
 δαινυμένους κατὰ δῶμα βίης Ἑτεοκλείης.
 ἔνθ' οὐδὲ ξείνός περ ἔων ἵππηλάτα Τυδεὺς
 τάρβει, μῦνος ἔων πολέσιν μετὰ Καδμείοισιν,
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 ῥηϊδίως· τοίη οἱ ἐπὶ ῥόθος ἦεν Ἀθήνη. 390
 οἱ δὲ χολωσάμενοι Καδμείοι, κέντορες ἵππων,
 ἀψ' ἀναερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,
 υἱός τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης. 395
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·
 πάντας ἔπεφν', ἓνα δ' οἶον ἴει οἰκόνδε νέεσθαι.
 Μαίον' ἄρα προέηκε θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
 γείνατο εἰς χέρεια μάχη, ἀγορῇ δέ τ' ἀμείνω. 400
 Ὡς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·

Sthenelos repels Agamemnon's imputations.

Ἀτρεΐδῃ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.
 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι. 405
 ἡμεῖς καὶ Θήβης ἔδος εἴλομεν ἑπταπύλοιο
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον,
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἄρωγῇ·

κεῖνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.
 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῇ. 410

But Diomedes justifies Agamemnon's reproach, in view of its motive, though it fall upon himself.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 ὀτρύνοντι μάχεσθαι ἐυκνήμιδας Ἀχαιοὺς·
 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Τρῶας δηώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.
 Ἥ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νῆακος 420
 ὀρρυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

The advance of the two armies is now described.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης
 ὄρνυτ' ἐπασσύτερον Ζεφύρου ὑποκινήσαντος·
 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425
 κυρτὸν ἐὼν κορυφοῦται, ἀποπτύει δ' ἄλὸς ἄχνην·
 ὥς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν (οὐδέ κε φαίης
 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδὴν) 430
 σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
 Τρῶες δ', ὥς τ' ὅϊες πολυπάμονος ἀνδρὸς ἐν αὐλῇ

μυρίαι ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἀζηχῆς μεμακυῖαι, ἀκούουσai ὅπα ἀρνῶν, 435
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.

The Trojans are led by Ares; the Greeks by Athena.

᾽Ωρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα, 440
 Ἄρεος ἀνδροφόνιοιο κασιγνήτη ἐτάρη τε,
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἥ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν. 445

The combat begins and results unfavorably for the Trojans.

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο,
 σύν ῥ' ἔβαλον ῥινούς, σύν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἴμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

The slaughter is begun by Antilochos, the son of Nestor,

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·

τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,
 ἥριπε δ' ὥς ὅτε πύργος ἐνὶ κρατερῇ ὑσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
 ἔλκε δ' ὑπ' ἐκ βελέων, λελημένος ὄφρα τάχιστα 465
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὄρμή.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ
 πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτησε ξυστῷ χαλκήρεϊ, λῦσε δέ γυῖα.
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς
 ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

and continued by Ajax, son of Telamon,

Ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 ἠΐθεον θαλερόν, Σιμοείσιον, ὃν ποτε μήτηρ
 Ἰδηθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἄμ' ἔσπετο μῆλα ιδέσθαι.
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰῶν
 ἐπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 πρῶτον γάρ μιν ἰόντα βάλε στήθος παρὰ μαζόν 480
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν· ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν αἰγείρος ὥς,
 ἥ ῥά τ' ἐν εἵαμενῇ ἔλεος μέγαλοιο πεφύκη
 λείῃ, ἀτὰρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθῶνι σιδήρῳ 485
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·

ἡ μὲν τ' ἄζομένη κείται ποταμοῖο παρ' ὄχθας.
τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
Αἴας διογενής. τοῦ δ' Ἀντιφος αἰολοθώρηξ
Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξείῃ δουρί. 490
τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσέος ἐσθλὸν ἐταῖρον,
βεβλήκει βουβῶνα νέκυν ἐτέρωσ' ἐρύοντα.
ἤριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.

and by Odysseus,

Τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ, 495
στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
ἀμφὶ ἔπαπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν,
ἀλλ' υἷον Πριάμοιο νόθον βάλε Δημοκόωντα,
ὃς οἱ Ἀβυδόθεν ἦλθε παρ' ἵππων ὠκείων. 500
τόν ῥ' Ὀδυσσεὺς ἐτάροιο χολωσάμενος βάλε δουρὶ
κόρσῃν· ἡ δ' ἐτέροιο διὰ κροτάφοιο πέρησεν
αἶχμῃ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψε.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ· 505
Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς,
ἵθυσαν δὲ πολὺ προτέρω. νεμέσησε δ' Ἀπόλλων
Περγάμου ἐκκατιδών, Τρῶεσσι δὲ κέκλετ' αὔσας.

until the Trojans are rallied by Apollo.

Ὅρνυσθ' ἱππόδαμοι Τρῶες, μηδ' εἵκετε χάρμης
Ἀργείοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος 510
χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.

οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἡῦκομοιο,
μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.
Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
ὠρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515
ἐρχομένη καθ' ὅμιλον, ὅθι μεθιέντας ἴδοιτο.
Ἔνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησε.
χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρίοντι
κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνύθεν εἰληλούθει· 520
ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδῆς
ἄχρῃς ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίῃσι
κάππεσεν ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
θυμὸν ἀποπνείων· ὁ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ
Πείροος· οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι 525
χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψε.

The book closes with the slaughter of Peiroos, chief of the Thracians.

Τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
στέρνων ὑπὲρ μαζοῖο, πάγῃ δ' ἐν πνεύμονι χαλκός.
ἀγχίμολον δὲ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530
τῷ ὃ γε γαστέρα τύψε μέσῃν, ἐκ δ' αἶνυτο θυμόν.
τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι
Θρήικες ἀκρόκομοι δολίχ' ἔγχεα χερσὶν ἔχοντες,
οἳ ἔμεγαν περ ἔοντα καὶ ἴφθιμον καὶ ἀγανὸν
ᾤσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη. 535
ὥς τῷ γ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθην,
ἡ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἑπειῶν χαλκοχιτώνων,
ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
 ὃς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξείῃ χαλκῷ
 δινεύοι κατὰ μέσσον ἄγοι δέ εἰ Παλλὰς Ἀθήνη
 χειρὸς ἐλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωήν·
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
 πρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταντο.

540

THE ILIAD.

BOOK V.

Athena endues Diomedes with might, and sends him into the fray.

Ἐνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
 δῶκε μένος καὶ θύρσος, ἵν' ἐκδηλος μετὰ πᾶσιν
 Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
 δαίε' οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκμάτον πῦρ,
 ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὃς τε μάλιστα
 λαμπρὸν παμφαίῃσι λελουμένος Ὠκεανοῖο·
 τοῖόν οἱ πῦρ δαίεν ἀπὸ κρατός τε καὶ ὤμων,
 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.

5

Phegeus falls, and Idaios flees before him.

Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
 ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ νιέες ἦστην,
 Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
 τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὀρμηθήτην·
 τῷ μὲν ἀφ' ἵπποιϊν, ὃ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος·
 Τυδεΐδῃ δ' ὑπὲρ ὤμων ἀριστερὸν ἤλυθ' ἀκωκὴ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὃ δ' ὕστερος ὤρνυτο χαλκῷ
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἐκφυγε χειρός,
 ἀλλ' ἔβαλε στήθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
 Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,

10

15

20

οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
οὐδέ γάρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
ἀλλ' "Ηφαιστος ἔρυτο, σώωσε δὲ νυκτὶ καλύψας,
ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.
ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς
δῶκεν ἐταίροισιν κατὰγειν κοίλας ἐπὶ νῆας.

25

Athena next persuades Ares to retire from the fray.

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφι,
πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα·

30

Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα,
οὐκ ἂν δὴ Τρῶας μὲν εἰσάιμεν καὶ Ἀχαιοὺς
μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ;
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν.

The Trojans retire, and many are slain: Odios,

ὣς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα.
τὸν μὲν ἔπειτα καθείσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,
Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἄρχον Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρου·
πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε.
[δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.]

35

40

Phaistos and Scamandrios,

Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος υἱὸν
Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.

τὸν μὲν ἄρ' Ἰδομενεὺς δουρὶ κλυτὸς ἔγχεϊ μακρῷ
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
ἤριπε δ' ἐξ ὀχέων, στυγερός δ' ἄρα μιν σκότος εἶλε.

45

Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·

υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἴμονα θήρης

50

Ἀτρείδης Μενέλαος ἔλ' ἔγχεϊ ὀξυόεντι,

ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτὴ

βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὔρεσιν ὕλη.

ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,

οὐδὲ ἐκηβολίαί, ἥσιν τὸ πρὶν γ' ἐκέκαστο·

ἀλλὰ μιν Ἀτρείδης δουρὶ κλειτὸς Μενέλαος

55

πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρί.

[ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε.]

ἤριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Pherekleos,

Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱὸν

60

Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα

τεύχειν· ἔξοχα γὰρ μιν ἐφίλατο Παλλὰς Ἀθήνη·

ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἵσας

ἀρχεκάκους, αἱ πᾶσι κακὸν Τρῶεσσι γένοντο

οἳ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.

τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων,

65

βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διὰ πρὸ

ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἄκωκή.

γνύξ δ' ἔριπ' οἰμώξας, θάνατος δὲ μιν ἀμφεκάλυψε.

Pedaïos,

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,

ὃς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε διὰ Θεανῶ

70

ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει φ.
 τὸν μὲν Φυλείδης δουρὶ κλυτὸς ἐγγύθεν ἐλθὼν
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεῖ δουρί·
 ἀντικρὺ δ' ἀν' ὀδοντας ὑπὸ γλώσσαν τάμε χαλκός.
 ἤριπε δ' ἐν κονίῃς, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Hyphsenor.

Εὐρύπυλος δ' Εὐαιμονίδης Ὑψήνορα δῖον,
 υἷον ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
 ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳ,
 τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον 80
 φασγάνῳ αἵξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

Diomedes signalizes himself beyond all others in the slaughter of the Trojans.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμίνην·
 Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετεῖη, 85
 ἢ μετὰ Τρώεσσιν ὁμιλέοι ἢ μετ' Ἀχαιοῖς·
 θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἐοικὼς
 χειμάρρῳ, ὃς τ' ὦκα ῥέων ἐκέδασσε γεφύρας.
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἐερμέναι ἰσχανόωσιν,
 οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων, 90
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
 ὥς ὑπὸ Τυδεΐδῃ πυκινὰ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἑόντες.

He is wounded by Pandaros,

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱός 95
 θύνοντ' ἅμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,
 αἶψ' ἐπὶ Τυδεΐδῃ ἐπιταίνετο καμπύλα τόξα,
 καὶ βάλ' ἐπαΐσσοντα τυχὼν κατὰ δεξιὸν ὦμον,
 θώρηκος γύαλον, διὰ δ' ἔπτατο πικρὸς ὀϊστός·
 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100
 τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·

Ὅρνυσθε Τρῶες μεγάθυμοι, κέντορες ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔφημι
 δῆθ' ἀνσχῆσθαι κρατερὸν βέλος, εἰ ἐτεόν με
 ὦρσεν ἄναξ Διὸς υἱὸς ἀπορνούμενον Λυκίηθεν. 105

Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιϊν καὶ ὄχεσφιν
 ἔστη, καὶ Σθένελον προσέφη, Καπανηΐον υἷον·

Ὅρσο πέπον Καπανηϊάδῃ, καταβήσεο δίφρου,
 ὄφρα μοι ἐξ ὥμοιο ἐρύσσης πικρὸν ὀϊστόν. 110

Ὡς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμάζε,
 παρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὦμον.
 αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 δὴ τότε ἔπειτ' ἠρᾶτο βοὴν ἀγαθὸς Διομήδης·

but, on prayer to Athena, is miraculously restored, and enters the combat with new fury.

Κλῦθί μεν αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη, 115
 εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 δηΐῳ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι Ἀθήνη·
 δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὀρμὴν ἐγχεὸς ἐλθεῖν,
 ὃς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησι
 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο. 120

ὦς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν·
ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·

Θαρσῶν νῦν Διομήδης ἐπὶ Τρώεσσι μάχεσθαι·
ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125
ἄτρομον, οἶον ἔχεσκε σακέσπαλος ἵπποτα Τυδεύς·
ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
ὄφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα.
τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃς ἐς πόλεμον, τήν γ' οὐτάμεν ὀξείῃ χαλκῷ.

Ἦ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδείδης δ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη·
καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,
ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις οἴεσσι
χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσῃ·
τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
ἀλλὰ κατὰ σταθμοὺς δύνεται, τὰ δ' ἐρήμα φοβεῖται· 140
αἶ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

*He slays Astynoos and Hypseiron, Xanthos and Thoon, Echemmon
and Chromios.*

Ἐνθ' ἔλεν Ἀστύνοον καὶ Ὑπείρονα, ποιμένα λαῶν,
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145
τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὤμων
πληξ', ἀπὸ δ' αὐχένος ὤμων ἐέργαθεν ἡδ' ἀπὸ νώτου.

τοὺς μὲν ἔασ' ὁ δ' Ἀβαντα μετῴχετο καὶ Πολύιδον,
υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος,
τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150
ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε.
βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱε,
ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
υἶδ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
ἔνθ' ὃ γε τοὺς ἐνάριξε, φίλον δ' ἐξαίνυτο θυμὸν 155
ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
λείπ', ἐπεὶ οὐ ζῶντε μάχης ἐκ νοστήσαντε
δέξατο· χηρωσταὶ δὲ διὰ κτήσιν δατέοντο.

Ἐνθ' υἱας Πριάμοιο δύνω λάβε Δαρδανίδαο,
εἰν ἐνὶ δίφρῳ ἑόντας, Ἐχέμμονά τε Χρομίον τε. 160
ὥς δὲ λέων ἐν βουσί θορῶν ἐξ αὐχένα ἄξῃ
πόρτιος ἢ βοός, ξύλοχον κάτα βοσκομενάων,
ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

*Aeneas comes to the rescue, first calling on Pandaros to explain why
he does not meet Diomedes.*

Τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
εὗρε Λυκάονος υἶδ' ἀμύμονά τε κρατερόν τε,
στή δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἦῤῥα· 170

Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἷστοι
καὶ κλέος, ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ;
οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.
ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος Διὶ χεῖρας ἀνασχών,

ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε 175
 Τρώας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.
 εἰ μὴ τις θεός ἐστι κοτεσσάμενος Τρώεσσιν,
 ἱρῶν μνηίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις.

Pandaros describes how he has recently wounded Diomedes; but cannot engage in hand-to-hand combat with him, for lack of a chariot.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων, 180
 Τυδεΐδῃ μιν ἐγὼ γε δαΐφρονι πάντα εἴσκω,
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεός ἐστιν.
 εἰ δ' ὃ γ' ἀνὴρ, ὃν φημι, δαΐφρων Τυδέος υἱός,
 οὐχ ὃ γ' ἀνενθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
 ἔστηκ' ἀθανάτων νεφέλῃ εἰλυμένος ὦμος,
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
 ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὦμον
 δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλοιο·
 καί μιν ἐγὼ γ' ἐφάμην Ἀἰδωνῆϊ προΐάψειν, 190
 ἔμψης δ' οὐκ ἐδάμασσα· θεός νυ τίς ἐστι κοτήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοὶ πρωτοπαγεῖς νεοτευχές· ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δὲ σφιν ἐκάστω δίζυγες ἵπποι 195
 ἐστάσι κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἔνι ποιητοῖσιν·
 ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200

ἀλλ' ἐγὼ οὐ πιθόμην, ἢ τ' ἂν πολὺ κέρδιον ἦεν.
 ἵππων φειδόμενος, μή μοι δευνοίατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν. 205
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροισιν
 ἀτρεκές αἶμ' ἔσσευα βαλὼν, ἡγείρα δὲ μᾶλλον.
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἤματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 ἡγεόμην Τρώεσσι φέρων χάριν Ἑκτορι δίῳ.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφές μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ.

Aeneas induces Pandaros to mount his chariot, and the two heroes advance against Diomedes.

Τὸν δ' αὖτ' Αἰνεΐας, Τρώων ἀγός, ἀντίον ἡὔδα·
 μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι
 οἶοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἡδὲ φέβεσθαι·
 τὼ καὶ νῶϊ πόλινδε σαώσετον, εἴ περ ἂν αὖτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
 ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα
 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·
 ἢ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵππῳ· 230
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσεται, εἴ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.
 μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο τεὸν φθόγγον ποθέοντε,
 νῶϊ δ' ἐπαῖξας μεγαθύμου Τυδέος υἱός 235
 αὐτῷ τε κτεῖνῃ καὶ ἐλάσσει μώνυχας ἵππους,
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρί.

Sthenelos warns Diomedes not to encounter two such mighty chiefs.

Ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
 ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους. 240
 τοὺς δὲ ἶδε Σθέnelος, Καπανηῖος ἀγλαὸς υἱός,
 αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·
 Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 ἄνδρ' ὀρώω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς, 245
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·
 Αἰνείας δ' υἱὸς μεγαλήτορος Ἀγχίσιος
 εὐχεται ἐκγεγάμεν, μήτηρ δὲ οἷ ἔστ' Ἀφροδίτη.
 ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδὲ μοι οὕτω
 θῦνε διὰ προμάχων, μὴ πως φίλον ἦτορ ὀλέσσης. 250

But the hero repels the warning, and gives his esquire directions concerning the immortal steeds which he expects to capture.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω·

οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
 οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἐμπεδόν ἐστιν·
 ὀκνέω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτῶς 255
 ἀντίον εἰμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη.
 τούτῳ δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι
 ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
 ἀμφοτέρῳ κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας·
 Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' ἐϋκνήμιδας Ἀχαιοὺς.
 τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύοπα Ζεὺς 265
 δῶχ' υἱὸς ποινὴν Γανυμήδεος, οὐνεκ' ἄριστοι
 ἵππων, ὅσσοι ἔασιν ὑπ' ἡῷ τ' ἡελιόν τε.
 τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσιος,
 λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτιγ',
 τῷ δὲ δὺ' Αἰνεία δῶκεν, μήστωρε φόβοιο.
 εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.

Pandaros begins the combat by discharging his spear, but without effect.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·

Καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ·
 ἦ μάλα σ' οὐ βέλως ὠκὺν δαμάσσατο, πικρὸς οἷστός·
 νῦν αὖτ' ἐγχείῃ πειράσομαι, αἶ κε τύχωμι.

Ἦ ῥα, καὶ ἄμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 280
καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διὰ πρὸ
αἰχμῇ χαλκείῃ πταμένη θώρηκι πελάσθη.
τῷ δ' ἐπὶ μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός·

Βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἶω
δηρὸν ἔτ' ἀνσχέσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας. 285

Diomedes slays Pandaros and disables Aeneas, who is rescued by Aphrodite.

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
ἡμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ γ' οἶω
πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἑτέρου γε πεσόντα
αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.

Ὡς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη 290
ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
αἰχμῇ δ' ἐξεσύθη παρὰ νεύατον ἀνθερεῶνα.
ἥριπε δ' ἐξ ὀρέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
αἰόλα, παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι 295
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνεΐας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
δείσας μή πως οἱ ἐρυσαιάτο νεκρὸν Ἀχαιοί.
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκὶ πεποιθώς,
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἵσθη 300
τὸν κτάμεναι μεμαώς, ὃς τις τοῦ γ' ἀντίος ἔλθοι,
σμερδαλέα ἰύχων. ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
οἶοι νῦν βροτοὶ εἰς· ὁ δὲ μιν ρέα πάλλε καὶ οἶος.
τῷ βάλεν Αἰνεΐαο κατ' ἰσχίον, ἔνθα τε μηρὸς 305
ἰσχίῳ ἐνστρέφεται, κοτύλην δὲ τέ μιν καλέουσι.

θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
ὦσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὁ γ' ἥρωος
ἔστη γυνὴ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψε. 310

Καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνεΐας,
εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι·
ἀμφὶ δ' (ἔον φίλον υἱόν) ἐχεύατο πῆχες λευκῷ, 315
πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν,
ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Sthenelos possesses himself of Aeneas's steeds, sends them to the ships, and returns to Diomedes, who pursues and wounds Aphrodite.

Ἦ μὲν (ἔον φίλον υἱόν) ὑπεξέφερεν πολέμοιο·
οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιδάων
(τάων) ἄς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης. 320
ἀλλ' ὁ γε τοὺς μὲν εὐρὺς ἠρύκακε μώνυχας ἵππους
νόσφιν ἀπὸ φλοίσβου, (ἐξ ἄντυγος ἡνία τείνας)
Αἰνεΐαο δ' ἐπαΐξας καλλίτριχας ἵππους
ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.
δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325
τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδη,
νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὁ γ' ἥρωος
ὦν ἵππων ἐπιβὰς, ἔλαβ' (ἡνία σιγαλόεντα)
αἰψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους 330
ἐμμεμαώς· ὁ δὲ Κύπριν ἐπώχετο νηλέϊ χαλκῷ,
γιγνώσκων ὃ τ' ἀναλκὶς ἔην θεός, οὐδὲ θεάων
τάων, αἱ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
οὔτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐνυώ.

ἄλλ' ὅτε δὴ ῥ' ἐκίχανε (πολὺν καθ' ὄμιλον) ὀπάζων,
 ἔνθ' ἐπορεζάμενος μεγαθύμου Τυδέος υἱὸς 335
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξείῃ δουρὶ
 ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 πρὺμνόν ὑπερ θένναρος. ῥέε δ' ἀμβροτον αἶμα θεοῖο,
 ἰχώρ, οἷός πέρ τε ῥέει μακάρεσσι θεοῖσιν· 340
 οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.

The goddess lets Aeneas fall, who is rescued by Apollo, while Aphrodite, under the taunts of Diomedes, is led away by Iris to Ares.

Ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἱόν.
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων
 κυανῇ νεφέλῃ, μὴ τις Δαναῶν ταχυπώλων 345
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν ἄϋσε βοὴν ἀγαθὸς Διομήδης·
 Εἴκε, Διὸς θύγατερ, πολέμου καὶ δηϊότητος·
 (ἢ οὐχ ἄλῃς ὅττι) γυναῖκας ἀνάλκιδας ἡπεροπεύεις;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἢ τέ σ' ὄϊω 350
 ῥιγῆσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι.
 Ὡς ἔφαθ', ἢ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδῆνεμος ἔξαγ' ὀμίλου
 ἀχθομένην ὀδύνησι· μελαίνετο δὲ χροῶ καλόν.
 εὔρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θούρον Ἄρῃα 355
 ἥμενον. ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ.
 ἢ δὲ γυνὴ ἐριποῦσα (κασσιγνήτοιο φίλοιο)
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·

Ares lends Aphrodite his steeds, which, Iris being charioteer, convey her to her mother, Dione.

Φῖλε κασίγνητε, κόμισαί τέ με, δὸς δέ μοι ἵππους,
 ὄφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστί. 360
 (λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ,
 Τυδεΐδης, δς νῦν γῆ καὶ ἄν Διὶ πατρὶ μάχοιτο.
 Ὡς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
 ἢ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ.
 (πὰρ δέ οἱ) Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσί, 365
 μάλιστα δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.
 αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον.
 ἔνθ' ἵππους ἔστησε ποδῆνεμος ὠκέα Ἴρις
 λύσας' ἐξ ὀχέων, (παρὰ δ' ἀμβρόσιον) βάλεν εἶδαρ·
 ἢ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτη, 370
 μητρὸς ἑῆς· ἢ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν.
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

Dione, having heard the cause of her daughter's distress, comforts her by recounting other deities who have experienced humiliation at the hands of mortals: Ares, Hera, Hades.

Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων
 μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ;
 Τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτη· 375
 οὐτά με Τυδέος υἱός, ὑπέρθυμος Διομήδης,
 οὔνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
 Αἰνείαν, δς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,
 ἄλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται. 380
 Τὴν δ' ἡμείβετ' ἔπειτα Διώνη, δῖα θεάων·

τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ.
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χ' ἄλλ' ἐπ' ἄλλήλοισι τιθέντες.
 τλή μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης, 385
 παῖδες Ἀλωῆος, δῆσαν κρᾶτ' ἐνὶ δεσμῷ.
 χαλκῆ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
 καὶ νῦν κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυνή, περικαλλὴς Ἡερίβοια,
 Ἑρμῆα ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα 390
 ἤδη τειρόμενον, χαλεπὸς δέ ἐδεσμός ἐδάμνα.
 τλή δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν οἷστῳ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 τλή δ' Αἴδης ἐν τοῖσι πελώριος ὤκυν οἷστόν, 395
 εὐτέ μιν ωὐτὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλύμπου
 κῆρ ἄχέων, ὀδύνησι πεπαρμένος· αὐτὰρ οἷστὸς
 ὦμφ' ἐνι στιβαρῷ ἤλῃλατο, κῆδε δὲ θυμόν. 400
 τῷ δ' ἐπὶ Παιήων (ὀδυνηφάτα φάρμακα) πάσων
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθετ' αἷσυλα ῥέζων,
 ὃς τόξοισιν ἔκηδε θεούς, οὐδ' Ὀλύμπου ἔχουσι.

*She explains that the present assault was instigated by Athena, and
 heals her daughter's wound.*

Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νῆπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅττι μάλ' οὐ δηναιὸς ὃς ἀθανάτοισι μάχεται,
 οὐδέ τι μιν παῖδες ποτὶ γούνασι παππάζουσιν

ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.
 τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστι, 410
 φραζέσθω μὴ τίς οἱ ἀμείνων σείο μάχεται,
 μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,
 ἐκ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρη,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο. 415
 Ἥ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργυν·
 ἄλθετο χεῖρ, ὀδύναι δὲ κατηπύωντο βαρεῖαι.

Athena and Hera banter Zeus upon Aphrodite's discomfiture,

Αἱ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
 κερτομίους ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη· 420
 Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω;
 ἦ μάλα δὴ τινα Κύπρις Ἀχαιϊάδων ἀνιείσα
 Τρωσὶν ἅμα σπένσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,
 τῶν τινα καρρῆζουσα Ἀχαιϊάδων ἐνπέπλων
 πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἀραιήν. 425
 Ὡς φάτο, μείδῃσεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσῇν Ἀφροδίτην·

who counsels Aphrodite to leave war to Ares and Athena.

Οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆϊα ἔργα,
 ἀλλὰ σύ γ' ἡμερόεντα μετέρχεο ἔργα γάμοιο,
 ταῦτα δ' Ἀρηὶ θεῷ καὶ Ἀθήνῃ πάντα μελήσει. 430

*Diomedes attacks Aeneas, now under the protection of Apollo, but is
 repelled by the god with savage warning.*

Ὡς οἱ μὲν τοιαῦτα (πρὸς ἀλλήλους) ἀγόρευον.
 Αἰνεΐα δ' ἐπόρουσε (βοὴν ἀγαθὸς Διομήδης,

γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
 ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ
 Αἰνείαν κτεῖναι, καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435

τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
 τρὶς δέ οἱ ἐστυφέλιξε φαινήν ἀσπίδ' Ἀπόλλων.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·

Φράζεο, Τυδείδῃ, καὶ χάζεο, μηδὲ θεοῖσιν 440
 ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ πῶτε φύλον ὁμοῖον
 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.

ᾧ φάτο, Τυδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω
 μῆνιν ἀλευάμενος (ἐκατηβόλου Ἀπόλλωνος,
 Αἰνείαν δ' ἀπ' ἀτερθεὶν ὁμίλου θῆκεν Ἀπόλλων 445
 Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο·
 ἦ τοι τὸν Λητώ τε καὶ Ἀρτεμις ἰοχέαιρα
 (ἐν μεγάλῳ ἀδύτῳ) ἀκέοντό τε κύδαινον τε.

*Having driven back Diomedes, Apollo sets a phantom-Aeneas among
 the combatants, and incites Ares to re-enter the combat,*

Αὐτὰρ ὁ εἰδῶλον τεύξ' ἀργυρότοξος Ἀπόλλων
 αὐτῷ τ' Αἰνείᾳ ἱκελον καὶ τεύχεσι τοῖον, 450
 ἀμφὶ δ' ἄρ' εἰδῶλον Τρῶες καὶ δῖοι Ἀχαιοὶ
 δῆλουν ἀλλήλων ἀμφὶ στήθεσσι βοεῖας
 ἀσπίδας εὐκῆκλους λαϊσσηῖά τε πτερόεντα.

δὴ τότε θούρον Ἄρρη προσηύδα Φαίβος Ἀπόλλων·
 Ἄρες, Ἄρες βροτολογέ, μίαιφονε, τειχεσιπλήτα, 455
 οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθὼν
 Τυδείδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
 Κύπριδα μὲν πρῶτα σ' ἔχεν οὐτ' αὖτε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' (αὐτῷ μοι) ἐπέσσυτο δαίμονι ἴσος.

who re-animates the Trojans.

ᾧ εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ, 460
 Τρῶας δὲ στίχας οὖλος Ἄρης ὥτρυνε μετελθὼν
 εἰδόμενος Ἀκάμαντι θοῶ, ἡγήτορι Θρηκῶν·
 νηῖσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·

ᾧ νηῖσι Πριάμοιο, διοτρεφέος βασιλῆος,
 ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς; 465
 ἦ εἰς ὃ κεν ἀμφὶ πύλης εὖ ποιητῇσι μάχωνται;
 κεῖται ἀνὴρ, ὃν τ' ἴσον ἐτίομεν Ἑκτορι δίῳ,
 Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαιο.
 ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.

ᾧ εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 470
 ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον·

*Sarpedon reproaches Hector, contrasting his remissness with his own
 sacrifices and courage.*

Ἑκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;
 φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἢ δ' ἐπικούρων
 οἶος σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.
 τῶν νῦν οὐ τιν' ἐγὼν ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
 ἀλλὰ καταπτώσσουσι κύνες ὥς ἀμφὶ λέοντα·
 ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπικούροι ἔνειμεν.
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἤκω·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἔπι δινήεντι,
 ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480
 καὶ δὲ κτήματα πολλά, τά τ' ἔλδεται, ὅς κ' ἐπιδευής.
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,
 οἶόν κ' ἢ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·

τύνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὄρεσσι.
 μή πως, ὡς ἀψῖσι λίνου ἀλόντε πανάγρου,
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
 οἱ δὲ τάχ' ἐκπέρσουσ' εὐ ναιομένην πύλιν ὑμήν.
 σοὶ δὲ χρή τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
 ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν.

Hector feels the reproach, enters again the combat, and rallies the Trojans.

Ὡς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἐκτορι μῦθος.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πᾶλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχετο πάντη, 495
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπέμειναν ὁλλέες οὐδὲ φύβηθεν.
 ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἄλωας
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 κρίνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας·
 αἱ δ' ὑπολευκαίνονται ἀχυρμαί· ὡς τότε Ἀχαιοὶ
 λευκοὶ ὑπερθε γέγοντο κονισάλω, ὃν ῥα δι' αὐτῶν
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
 ἀψ' ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡμιοχῆες· 505
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχη Τρώεσσιν ἀρήγων,
 παντοσ' ἐποιχόμενος· τοῦ δ' ἐκραΐαινεν ἐφετμὰς
 Φοῖβον Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγει
 Τρωσὶν θυμὸν ἐγείραι, ἐπεὶ ἴδε Παλλὰδ' Ἀθήνην 510
 οἰχομένην· ἡ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.

Αὐτὸς δ' Αἰνείαν μάλα πίονος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 ὡς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα· μετᾴλησάν γε μὲν οὐ τι.
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.

On the other hand, the leaders of the Greeks, the Ajaces, Odysseus, and Diomedes, rally their men.

Τοὺς δ' Αἴαντε δῶα καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὤτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἅς τε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 ἀτρέμας, ὅφρ' εὐδησι μένος Βορέας καὶ ἄλλων
 ζαχρειῶν ἀνέμων, οἳ τε νέφεα σκιόνετα 525
 πνοιῇσιν λιγυρῇσι διασκιδνάσιν ἀέντες·
 ὡς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.

Agamemnon exhorts the host, and slays Deïkoon.

Ἀτρείδης δ' ἀν' ὄμιλον ἐφοίτα πολλὰ κελεύων·
 ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας. 530
 αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται·
 φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.
 Ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, ὃν Τρώες ὁμῶς Πριάμοιο τέκεσσι 535
 τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.

τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 ἢ δ' οὐκ ἔγχος ἔρυτο, διὰ πρὸ δὲ εἷσατο χαλκός,
 νειαίρη δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Aeneas slays Krethos and Orsilochos.

Ἔνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 υἱε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχον τε.
 τῶν ῥα πατὴρ μὲν ἕναιεν εὐκτιμένη ἐνὶ Φηρῇ
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὃς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης, 545
 ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεσσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγαθύμον,
 ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε μάχης εὖ εἰδότε πάσης.
 τὼ μὲν ἄρ' ἠΐζησαντε μελαινώων ἐπὶ νηῶν 550
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀρείοισιν ἐπέσθην,
 τιμὴν Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἷω τὼ γε λέοντε δύω ὄρεος κορυφῇσιν
 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἱφία μῆλα
 σταθμοὺς ἀνθρώπων κεραῖζετον, ὄφρα καὶ αὐτῷ
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεί χαλκῷ·
 τοίῳ τὼ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε
 καππεσέτην, ἐλάτησιν ἐοικότες ὑψηλῇσι. 560

Pity at their fate touches Menelaos, and he seeks, aided by Antilochos, to avenge them.

Τὼ δὲ πεσόντ' ἐλέησεν ἀρηίφιλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 σείων ἐγχείην· τοῦ δ' ὠτρυνεν μένος Ἄρης,

τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 τὸν δ' ἴδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός, 565
 βῆ δὲ διὰ προμάχων· περὶ γὰρ διέ ποιμένι λαῶν
 μή τι πάθοι, μέγα δὲ σφας ἀποσφήλεια πόνοιο.
 τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
 Αἰνείας δ' οὐ μείνε θοός περ ἐὼν πολεμιστής,
 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τὼ μὲν ἄρα δειλὴν βαλέτην ἐν χερσὶν ἐταίρων,
 αὐτῷ δὲ στρεφθέντε μετὰ πρῶτοισι μαχέσθην. 575
 Ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἀρηϊ,
 ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστάων·
 τὸν μὲν ἄρ' Ἀτρείδης δουρὶ κλειτὸς Μενέλαος
 ἔσταότ' ἐγχεῖ νύξε κατὰ κληῖδα τυχίσας·
 Ἀντίλοχος δὲ Μύδωνα βάλ', ἡνίοχον θεράποντα, 580
 ἐσθλὸν Ἀτυμνιάδην (ὁ δ' ὑπέστρεφε μώνυχας ἵππους)
 χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
 ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
 Ἀντίλοχος δ' ἄρ' ἐπαῖξας ξίφει ἤλασε κόρσην·
 αὐτὰρ ὁ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμὸν τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει, τύχε γάρ ῥ' ἀμάθοιο βαθείης,
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλον ἐν κονίῃσι,
 τοὺς ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.

This brings Hector into the fray. He is attended by Ares; and the Greeks, including Diomedes, shrink back,

Τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς 590
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες

κρατεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι Ἐννώ,
 ἥ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δηϊότητος,
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
 φοίτα δ' ἄλλοτε μὲν πρὸς θ' Ἑκτορος, ἄλλοτ' ὀπισθε. 595

Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὥς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῷ. 600

ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἑκτορα δῖον
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν·
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει·
 καὶ νῦν οἱ πάρα κείνος Ἄρης βροτῷ ἀνδρὶ ἐοικώς.
 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
 εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.

ὦς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἐνθ' Ἑκτωρ δὺν φῶτε κατέκτανεν εἰδότε χάρμης,
 εἰν ἐνὶ δίφρῳ ἔοντε, Μενέσθην Ἀγχιάλόν τε.

*except Ajax, son of Telamon, who slays Amphiros, and strives
 to despoil his corpse.*

Τῷ δὲ πεσόντ' ἔλεσε μέγας Τελαμώνιος Αἴας· 610
 στή δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἀμφιον, Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῷ
 ναῖε πολυκτῆμων πολυλήϊος. ἀλλὰ ἔ μοῖρα
 ἦγ' ἐπικουρήσουντα μετὰ Πριάμῳ τε καὶ υἱας.
 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615
 νεαίρη δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
 δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν

ὀξέα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
 αὐτὰρ ὁ λάξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὥμουν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
 δεῖσε δ' ὁ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
 οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 οἳ ἔ μέγαν περ ἔοντα καὶ ἴφθιμον καὶ ἀγανὸν 625
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.

ὦς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τληπόλεμον δ' Ἡρακλείδην, ἧῶν τε μέγαν τε,
 ὥρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·

Tlepholemos challenges Sarpedon to single combat.

Σαρπηδὸν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἔοντι μάχης ἀδαήμονι φωτί;
 ψευδόμενοι δέ σε φασὶ Διὸς γόνον αἰγιόχοιο 635
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,
 ἀλλ' οἷόν τινά φασὶ βίην Ἡρακλεΐην
 εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα,
 ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Δαομέδοντος, 640
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγνιάς·
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν οἶομαι ἄλκαρ ἔσεσθαι
 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Αἴδαο περήσειν.

Sarpedon replies, the spears are discharged at the same moment, and the challenger falls.

Τὸν δ' αὖ Σαρπηδὼν, Λυκίων ἀγός, ἀντίον ἤδα·
 Τληπόλεμ' ἢ τοι κείνος ἀπώλεσεν Ἴλιον ἱρὴν
 ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
 ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε·
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ.
 Ὡς φάτο Σαρπηδὼν, ὃ δ' ἀνέσχετο μείλινον ἔγχος 655
 Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἤϊξαν· ὃ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδὼν, αἰχμὴ δὲ διαμπερές ἦλθ' ἀλεγεινὴ·
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.
 Τληπόλεμος δ' ἄρα μῆρὸν ἀριστερὸν ἔγχρ' ἐμάκρῳ 660
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμῶσα,
 ὅστέῳ ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.

While his companions are carrying off the grievously wounded Sarpedon, Odysseus slays many of the Lykians,

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δὲ μιν δόρυ μακρὸν
 ἐλκόμενον. τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησε, 665
 μηροῦ ἐξερύσαι δόρυ μείλινον, ὅφρ' ἐπιβαίῃ,
 σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
 Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
 τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ· 670

μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἢ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
 ἰφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξείῃ χαλκῷ· 675
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἐνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανίν τε.

but is checked by Hector, who, seconded by Ares, slays many of the Greeks, and forces them, stubbornly resisting, toward the ships.

Καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἴκτωρ. 680
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 δεῖμα φέρων Δαναοῖσιν· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδὼν, Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπε·

Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 κεῖσθαι, ἀλλ' ἐπάμυνον. ἔπειτά με καὶ λίποι αἰὼν 685
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἐμελλον ἐγὼ γε
 νοστήσας οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
 εὐφρανέειν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.

Ὡς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἴκτωρ,
 ἀλλὰ παρήϊξεν λελημένος ὄφρα τάχιστα 690
 ὥσασιν Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι
 εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῷ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 ἰφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἐταῖρος. 695
 τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·

αὐτὶς δ' ἐμπνύνθη, περὶ δὲ πνοιῇ βορέας
ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.

Ἀργεῖοι δ' ὑπ' Ἀρηϊ καὶ Ἑκτορι χαλκοκορυστῇ
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν 700
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
Ἑκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἀρης;
ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην 705
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
Οἰνοπίδην θ' Ἑλενον καὶ Ὀρέσβιον αἰολομίτρην,
ὃς ῥ' ἐν Ὑλῇ ναίεσκε μέγα πλούτοιο μεμηλώς,
λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
ναῖον Βοιωτοὶ μάλα πύονα δῆμον ἔχοντες. 710

*Hera and Athena resolve to come to the succor of the Greeks; and
the battle of the gods begins.*

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάῳ, 715
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἀρηα.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Hera prepares her chariot of war.

ὦς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
ἦ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720
Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοιο.

Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
χάλκεα ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς.
τῶν ἦ τοι χρυσέη ἵτις ἄφθιτος, αὐτὰρ ὕπερθε 725
χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·
πλήμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.
δίφρος δὲ χρυσεόισι καὶ ἀργυρέοισιν ἱμάσιν
ἐντέταται, δοιαὶ δὲ περίδρομοι ἀντυγές εἰσι.
τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ 730
δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
κάλ' ἔβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς.

Athena arrays herself in armor.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
πέπλον μὲν κατέχευεν ἑαυτὸν πατὴρ ἐπ' οὔδει,
ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν· 735
ἦ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' αἰγίδα θυσσανόεσσαν,
δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἔστρεφάνωται,
ἐν δ' Ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰωκή, 740
ἐν δὲ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου,
δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον,
χρυσείην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.
ἐς δ' ὄχρα φλόγεια ποσὶ βήσετο, λάζετο δ' ἔγχος 745
βριθὺν μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.

And the two goddesses, with Hera as charioteer, hasten to Olympus,

"Ἡρῃ δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἅς ἔχον Ὀραιοί,
τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε, 750
ἡμὲν ἀνακλίνει πικινὸν νέφος ἠδ' ἐπιθεῖναι.
τῇ ῥα δι' αὐτάων κεντρηκεῖας ἔχον ἵππους.
εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.

and beseech Zeus to arrest Ares, in his destruction of the Achaeans.

"Εὐθ' ἵππους στήσασα θεὰ λευκώλενος Ἡρῃ 755
Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπε·

Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρῃ τάδε καρτερὰ ἔργα·
ὅσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος· οἱ δὲ ἔκηλοι
τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων 760
ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα·
Ζεῦ πάτερ, ἥ ῥα τί μοι κεχολώσεται, αἶ κεν Ἄρῃα
λυγρῶς πεπληγυῖα μάχης ἐξαποδίωμαι;

Zeus permits the goddesses to interfere, and to punish Ares.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην, 765
ἥ ἔ μάλιστ' εἴωθε κακῆς ὀδύνησι πελάζειν.

They return to the Trojan plain, where Hera, with the voice and form of Stentor, rallies the Greeks,

Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἡρῃ,
μᾶστιξεν δ' ἵππους· τῷ δ' οὐκ ἀέκοντε πετέσθην

μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀσπερόεντος.
ὅσσον δ' ἡροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
ἡμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,
τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
ἀλλ' ὅτε δὴ Τροίην ἱξον ποταμῷ τε ῥέοντε,
ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
ἐνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἡρῃ 775
λύσας· ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευε·
τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἰ δὲ βήτην τρήρῳσι πελειάσιν ἴθμαθ' ὁμοῖαι,
ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.
ἀλλ' ὅτε δὴ ῥ' ἵκανον ὅθι πλείστοι καὶ ἄριστοι 780
ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν
ἐνθα στᾶσ' ἦῤυσε θεὰ λευκώλενος Ἡρῃ,
Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ, 785
ὃς τόσον ἀυδήσασχ', ὅσον ἄλλοι πεντήκοντα·

Αἰδῶς Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
νῦν δὲ ἐκὰς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.

Ὡς εἰποῦς' ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

while Athena rouses Diomedes to engage in combat with Ares.

Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
εὔρε δὲ τὸν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ. 795
ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος

ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἴσχων τελαμῶνα κελαινεφές αἰμ' ἀπομόργνυ.
 ἵππειον δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·

She begins by reproaching her favorite as less courageous than his father, Tydeus.

Ἡ ὀλίγον οἱ παῖδα εἰκότα γείνατο Τυδεύς. 800
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἵασκον
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας,
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 [ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
 καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 ἀλλὰ σευ ἢ κάματος πολυάϊξ γυῖα δέδυκεν,
 ἢ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο.

Diomedes reminds his protectress that it is because of her prohibition that he refrains from combat with the gods.

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 γινώσκω σε θεά, θύγατερ Διὸς αἰγιόχοιο· 815
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας
 οὐ μ' εἵας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820

ἔλθῃς' ἐς πόλιν, τήν γ' οὐτάμεν ὀξεί χαλκῷ.
 τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γινώσκω γὰρ Ἀρηα μάχην ἀνὰ κοιρανέοντα.

Athena not only revokes this prohibition, but promises her aid in person.

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
 Τυδείδῃ Διομήδῃ, ἐμῷ κεχαρισμένῃ θυμῷ,
 μήτε σύ γ' Ἀρηα τό γε δειδίθῃ μήτε τιν' ἄλλον
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθος εἰμι.
 ἀλλ' ἄγ' ἐπ' Ἀρηῇ πρώτῳ ἔχε μώνυχας ἵππους,
 τύψον δὲ σχεδίην, μηδ' ἄζοο θοῦρον Ἀρηα 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρῶην μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων
 Τρῶσιν μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.

She takes the place of Sthenelos, and together the goddess and hero approach Ares.

Ὡς φάμενη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε 835
 χειρὶ πάλιν ἐρύσας· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.
 ἦ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον
 ἐμμεμανῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 λάξετο δὲ μάστιγα καὶ ἠνία Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἀρηῇ πρώτῳ ἔχε μώνυχας ἵππους.
 ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχνησίου ἀγλαὸν υἱόν·
 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 δύν' Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης. 845

Ares leaves the corpse which he is despoiling, and launches his spear at Diomedes; Athena turns the spear aside,

ὣς δὲ ἶδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
ἔγχεϊ χαλκείῳ μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
ᾤσεν ὑπ' ἐκ δίφροιο ἐτώσιον αἰχθῆναι.

but so seconds Diomedes cast that he wounds Ares,

Δεύτερος αὖθ' ὥρμητο βοὴν ἀγαθὸς Διομήδης 855
ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μήτηρ·
τῇ ρά μιν οὐτα τυχών, διὰ δὲ χροῖα καλὸν ἔδαψεν,
ἐκ δὲ δόρυ σπάσεν αὐτῖς. ὁ δ' ἔβραχε χάλκεος Ἄρης,
ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
ἄνδρες ἐν πολέμῳ ἔριδα ξυνάγοντες ἄρης·
τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

who disappears from the battle-field, passing through the clouds to Olympus,

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
καύματος ἐξ ἀνέμοιο δυσᾶεος ὀρνυμένοιο, 865
τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.

καρπαλίμως δ' ἵκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,
παρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχέων,
δείξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς, 870
καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.

where he tells his woes to Zeus,

Ζεῦ πάτερ, οὐ νεμεσίξῃ ὀρών τάδε καρτερὰ ἔργα;
αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.
σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ,
σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
ταύτην δ' οὐτ' ἐπεὶ προτιβάλλεαι οὔτε τι ἔργῳ,
ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδῆλον· 880
ἦ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,
μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·
ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες. ἦ τέ κε δηρὸν 885
αὐτοῦ πήματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
ἦ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσι.

who at first shows little sympathy,

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·
μή τί μοι ἄλλοπρόσαλλε παρεζόμενος μινύριζε.
ἔχθιστος δέ μοι ἔσσι θεῶν, οἳ Ὀλυμπον ἔχουσιν· 890
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπιεικτόν,
Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.

τῷ σ' ὁῖω κείνης τάδε πάσχειν ἐννεσίησιν.
 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895
 ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὦδ' αἰδῆλος,
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.

but at length commands Paeon to heal his wounds.

Ὡς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
 τῷ δ' ἐπὶ Παιήων ὀδυνήφата φάρμακα πάσσειν 900
 [ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο].
 ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπείγόμενος συνέπηξεν
 ὑγρὸν ἐόν, μάλα δ' ὦκα περιτρέφεται κυκλῶντι,
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
 τὸν δ' Ἡβη λούσεν, χαρίεντα δὲ εἴματα ἔσσε· 905
 παρ δὲ Διὶ Κρονίωνι καθέζετο κύδει γαίῳν.

Αἰ δ' αὖτις πρὸς δῶμα Διὸς μεγίλοιο νέοντο
 Ἥρη τ' Ἀργεΐη καὶ Ἀλαλκομενῆς Ἀθήνη,
 παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάνων.

THE ILIAD.

BOOK VI.

The Achaeans retain the advantage. The gods having left the field various chieftains signalize themselves; among them Ajax, Dimede, Odysseus, and Agamemnon.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
 πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο,
 ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
 μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν,
 Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
 ἄνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
 υἱὸν Ἐϋσσώρου, Ἀκάμαντ' ἦν τε μέγαν τε.
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
 αἰχμὴ χαλκείη· τὸν δὲ σκότος ὅσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
 Τευθρανίδην, ὃς ἔναιεν εὐκτιμένη ἐν Ἀρίσβῃ
 ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι·
 πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναίων.
 ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον
 πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
 αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τότε ἵππων
 ἔσκεν ὑψηλὸς· τῷ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε· 20
 3ῃ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
 νηὶς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίω·
 Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος
 τρεσβύτατος γενεῇ, σκότιον δὲ ἐ γείνατο μήτηρ·
 τοιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ, 25
 δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
 αἱ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 ἡκιστηϊάδης, καὶ ἀπ' ὧμων τεύχε' ἐσύλα.
 Ἀστυάλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
 Ἰδύτην δ' Ὀδυσεὺς Περκώσιον ἐξενάριξεν 30
 χεῖ χαλκείῳ, Τεῦκρος δ' Ἀρετῖονα δῖον.
 Ἰντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 εστορίδης, Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·
 τίε δὲ Σατυριόεντος εὐρρείταιο παρ' ὄχθας
 ἤδασον αἰπεινήν· Φύλακον δ' ἔλε Λήϊτος ἥρως 35
 ὕγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Menelaos captures Adrastos, and is inclined to spare his life,

Ἀδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 ἦν ἔλ'· ἵππῳ γάρ οἱ ἀτυζόμενῳ πεδίῳ,
 ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα 40
 ντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην
 ς πόλιν, ἣ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 ἰς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 ἡς ἐν κονίῃσιν ἐπὶ στόμα· παρ δὲ οἱ ἔστη
 κείδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
 ἦστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων· 45
 ὄγρει Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
 ἀ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν. 50
 Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε.
 καὶ δὴ μιν τάχ' ἐμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ὃ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ἤυδα·

but Agamemnon's taunt leads him to relinquish his thought of mercy.

Ὡ πέπον, ὦ Μενέλαε, τί ἡ δὲ σὺ κήδεαι οὕτως 55
 ἀνδρῶν; ἡ σοὶ ἄριστα πεποιήται κατὰ οἶκον
 πρὸς Τρώων· τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον
 χεῖρας θ' ἡμετέρας, μῆδ' ὄν τινα γαστέρι μήτηρ
 κούρον ἐόντα φέροι, μῆδ' ὅς φύγοι, ἀλλ' ἅμα πάντες
 Ἰλίου ἐξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι. 60

Ὡς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρως,
 αἵσιμα παρειπών· ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
 ἥρῳ Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρείδης δὲ
 λάξ ἐν στήθεσι βὰς ἐξέσπασε· μείλινον ἔγχος. 65
 Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας.

Nestor exhorts the Greeks not to turn aside for spoil, but to follow up the pursuit.

Ὡ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης,
 μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
 μιμνέτω, ὥς κε πλείστα φέρων ἐπὶ νῆας ἵκηται,
 ἀλλ' ἀνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
 νεκροὺς ἅμ πεδίου συλήσετε τεθνηῶτας.

*And the Trojans would have been driven within the walls of Troy,
had not Helenos appealed to Aeneas and Hector.*

ὣς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
ἔνθα κεν αὐτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστὰς 75
Πριαμίδης Ἑλένος, οἰωνοπόλων ὄχ' ἄριστος.
Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
Τρῶων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
πᾶσαν ἐπ' ἰθὺν ἐστε μάχεσθαι τε φρονέειν τε,
στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80
πάντῃ ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
φεύγοντας πεσέειν, δηϊοῖσι δὲ χάρμα γενέσθαι.
αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
ἡμεῖς μὲν Δαναοῖσι μαχυσόμεθ' αὐθι μένοντες,
καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει. 85

He begs Hector to go to the city, and direct the matrons to supplicate Athena.

Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἶπε δ' ἔπειτα
μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
νηδὺν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
πέπλον, ὃς οἱ δοκέει χαριέστατος ἡδὲ μέγιστος 90
εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺν φίλτατος αὐτῇ,
θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡνκόμοιο,
καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῶ
ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσει
ἄστυ τε καὶ Τρῶων ἀλόχους καὶ νήπια τέκνα, 95

αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἴλίου ἱρῆς,
ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο,
ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
οὐδ' Ἀχιλλῆά ποθ' ὦδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
ὃν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην 100
μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.

*Hector complies, having first rallied the Trojans and exhorted them
to courage during his absence.*

ὣς ἔφαθ', Ἑκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντῃ
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν. 105
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
φάν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρῶσιν ἀλεξήσουντα κατελθέμεν· ὥς ἐλέλιχθεν.
Ἑκτωρ δὲ Τρῶεσσιν ἐκέκλετο μακρὸν αὖσας· 110
Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
ἄνερες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ὄφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον ἡδὲ γέρουσιν
εἵπω βουλευτῇσι καὶ ἡμετέρῃς ἀλόχοισι
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας. 115

*The combat continues during Hector's absence, but with diminished
fury, and opportunity is given for quieter scenes. Episode of
Glaukos and Diomedes.*

ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
ἄντυξ, ἡ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἴππολόχοιο πάϊς, καὶ Τυδέος υἱὸς
 εἰς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·

The episode begins by Diomedes's question "who Glaukos is?" for he will not presumptuously engage in combat with gods.

Τίς δὲ σύ ἐσσι φέριστε καταθνητῶν ἀνθρώπων;
 οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἐνὶ κυδιανείρῃ
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
 σῶ θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130
 δὴν ἦν, ὃς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
 ὃς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 σεῦε κατ' ἡγάθεον Νυσηΐον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135
 δύσεθ' ἄλως κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶοντες,
 καὶ μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δὴν
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τις ἐσσι βροτῶν, οὐκ ἀρούρης καρπὸν ἔδουσιν,
 ἄσπον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι.

Glaukos replies, commencing with the wonderfully beautiful simile in which mankind are compared to the leaves of the forest.

Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
 Τυδεΐδῃ μεγάλθυμε, τί ἡ γενεὴν ἐρεεῖνεις; 145
 οὔη περ φύλλων γενεή, τοίῃ δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
 ὥς ἀνδρῶν γενεή ἢ μὲν φύει, ἢ δ' ἀπολήγει.
 εἰ δ' ἐθέλεις, καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς 150
 ἡμετέρεην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν.

Sisyphos of Corinth was his progenitor, the father of Bellerophon, whose exploits are mentioned at length, and how he was sent to Lykia and settled there.

Ἔστι πόλις Ἐφύρη μυχῶ Ἀργεὸς ἵπποβότοιο,
 ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνορέην ἐρατεινὴν
 ὥπασαν. αὐτὰρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
 ὃς ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δῖ' Ἀντεια, 160
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὔ τι
 πείθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἢ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα·
 τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
 ὃς μ' ἐθέλεν φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ· 165
 ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσε·

κτείναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
πέμπτε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,
γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
δείξαι δ' ἡνώγει ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170
αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
ἄλλ' ὅτε δὴ Λυκίην ἔξε Ξάνθον τε ρέοντα,
προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης.
ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσε.
ἄλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος ἠώς, 175
καὶ τότε μιν ἐρέεινε καὶ ἦτε σῆμα ἰδέσθαι,
ὅττι ῥά οἱ γαμβροῖο πάρα Προίτιοι φέροιτο.
αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
πεφνέμεν. ἢ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων, 180
πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
δεινὸν ἀποπνέουσα πυρὸς μένος αἰθομένοιο.
καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.
δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·
καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
τὸ τρίτον αὖ κατέπεφνε Ἀμαζόνας ἀντιανείρας.
τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
πάντας γὰρ κατέπεφνε ἀμύμων Βελλεροφόντης. 190
ἄλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἑόντα,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
δῶκε δὲ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο. 195

Bellerophon left three children, one of whom, Hippolochos, was father of Glaukos.

Ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
Ἴσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
ἢ δ' ἔτεκε ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
ἄλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
ἢ τοι ὁ καπ πεδῖον τὸ Ἀλήϊον οἶος ἀλᾶτο
ὄν θυμὸν κατέδωκε, πάτον ἀνθρώπων ἀλεείνων.
Ἴσανδρον δὲ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι·
πέμπτε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν
αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
μηδὲ γένος πατέρων αἰσχυνέμεν, οἱ μέγ' ἄριστοι
ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.

Diomedes joyfully recognizes that guest-friendship existed between Bellerophon and Oineus, his own grandfather.

Ὡς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὰρ ὁ μείλιχίοισι προσηύδα ποιμένα λαῶν·
Ἡ ῥά νύ μοι ξείνος πατρώϊός ἐσσι παλαιός. 215
Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας·
οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
Οἶνεὺς μὲν ζωστήρηα δίδου φοίνικι φαεινόν,

Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἔοντα
κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσω
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225

And the two heroes agree to avoid one another in combat and exchange armor.

Ἐγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι
κτείνειν, ὃν κε θεὸς γε πόρῃ καὶ ποσσὶ κιχείω,
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, ὃν κε δύνῃαι.
τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἶδε 230
γνώσιν ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι.

Ὡς ἄρα φωνήσαντε, καθ' ἵππων αἴξαντε,
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἐνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε 235
χρύσεια χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

Meanwhile, Hector has reached the Scaean Gates; and, after directing the women who meet him there to pray to the gods, he hastens on to Priam's palace.

Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἕτας τε
καὶ πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφήπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,
ξεστῆς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ

πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
πλησίον ἀλλήλων δεδμημένοι· ἐνθα δὲ παῖδες 245
κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι.
κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
πλησίον ἀλλήλων δεδμημένοι· ἐνθα δὲ γαμβροὶ
κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250

Hecuba meets him here, and offers him wine, that he may make libation to the gods, and drink.

Ἐνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255
μαρνάμενοι περὶ ἄστν· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
ἀλλὰ μὲν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
ὡς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πῖῃσθα. 260
ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτησι.

Hector refuses the wine, but directs her to hasten with the other matrons to Athena's shrine, and to seek to propitiate the goddess. Meanwhile, he goes in search of Paris.

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἐκτωρ·
μή μοι οἶνον ἄειρε μελίφρονα πότνια μήτηρ,
μή μ' ἀπογνιώσης, μένεος δ' ἀλκῆς τε λάθωμαι. 265
χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
ἄζομαι· οὐδέ πῃ ἔστι κελαινεφέϊ Κρονίῳ

αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο σὺν θυέεσσιν ἀολλίσσασα γεραιάς· 270
 πέπλον δ', ὅς τις τοι χαριέστατος ἡδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡὔκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν (Τυδέος υἱὸν) ἀπόσχῃ (Ιλίου ἱρής)
 ἄγριον αἵχμητήν, κρατερὸν μῆστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσω, 280
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖο τε παῖσιν.
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀἴδος εἶσω,
 φαίην κε φρέν' ἀτέρπου διζύος ἐκλελαθέσθαι. 285

Hecuba obeys the command of her son.

Ὡς ἔφαθ', ἡ δὲ μολούσα ποτὶ μέγαρ' ἀμφιπόλοισι
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηῶεντα,
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290
 ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
 τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἔν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἔην ποικίλμασιν ἡδὲ μέγιστος,
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων. 295
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Theano, priestess of Athena, receives the mantle, and lays it on the lap of the goddess, uttering a prayer which the goddess does not regard.

Αἶ δ' ὅτε νηὸν ἴκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 τῇσι θύρας ὥϊξε Θεανῷ καλλιπάρῃος,
 Κισσηῖς, ἄλοχος Ἀντήνορος, ἵπποδάμοιο·
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέριαν. 300
 αἶ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανῷ καλλιπάρῃος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἡὔκόμοιο,
 εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μεγάλῳ·
 Πότνι' Ἀθηναίη, ἐρυσίπτολι, διὰ θεάων, 305
 ἄξον δὴ ἔγχος Διομήδεος, ἡδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς (ἐνὶ νηῷ)
 ἦνις ἡκέστας ἱερεύσμεν, αἶ κ' ἐλεήσῃς
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα. 310
 Ὡς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

Hector, meanwhile, has reached the palace of Paris, hard by; and he finds him busied with his weapons, but in Helen's apartment.

Ὡς αἶ μὲν ῥ' εὐχοντο Διὸς κούρῃ μεγάλῳ,
 Ἑκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἱ τότε ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβόλακι τέκτονες ἄνδρες, 315
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
 ἐγγύθι τε Πριάμοιο καὶ Ἑκτορος, ἐν πόλει ἄκρῃ.
 ἔνθ' Ἑκτωρ εἰσῆλθε, διίφιλος, ἐν δ' ἄρα χειρὶ

ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λήμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θῆε πόρκης. 320
τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφόωντα·
'Αργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν
ἦστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
τὸν δ' Ἔκτωρ νείκεσσε· ἰδὼν αἰσχροῖς ἐπέεσσιν 325

He upbraids him for holding aloof from the combat.

Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῷ.
λαοὶ μὲν φθινύθουσι, περὶ πτόλιν αἰπὺ τε τείχος
μαρνάμενοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε
ἄστυ τόδ' ἀμφιδέδη· σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,
ὃν τινά ποῦ μεθιέντα ἴδοις στνυγεροῦ πολέμοιο. 330
ἄλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηϊοιο θέρηται.

Paris acknowledges the justice of the reproof, and promises to follow him at once.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος Θεοειδής·
'Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
τοῦνεκά τοι ἐρέω· σὺ δὲ, σύνθεο καὶ μεν ἄκουσον,
οὐ τοι ἐγὼ Τρώων τόσσου χόλῳ οὐδὲ νεμέσσι 335
ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
νῦν δέ με παρειπούς' ἄλοχος μάλακοῖς ἐπέεσσιν
ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
λαῶιον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
ἀλλ' ἄγε νῦν, ἐπίμεινον, ἀρήϊα τεύχεα δύω· 340
ἢ ἴθ', ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ' οἶω.

As Hector is turning away, Helen seeks to detain him, heaping execration upon herself and her husband.

Ὡς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ·
τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισι·

Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θυέλλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἐνθα με κῦμ' ἀπόερσε πᾶρος τάδε ἔργα γένεσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ' ὠφελλον ἀμείνονος εἶναι ἄκοιτις, 350
ὃς ἤδη νέμεσιν τε καὶ αἰσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσι,
ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἶω.
ἀλλ' ἄγε νῦν εἰσελθε καὶ ἔξω τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' αἰοίδιμοι ἐσσομένοισι.

Hector does not delay, but bids her see that Paris quickly follows him.

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
μή με κάθιζ' Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις. 360
ἤδη γάρ μοι θυμὸς ἐπέσσεται ὄφρ' ἐπαμύνω
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σύ γ' ὀρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἐντοσθεν πόλιος καταμάρψῃ ἔοντα.
καὶ γὰρ ἐγὼν οἰκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι 365

οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἷόν.
οὐ γάρ τ' οἶδ', ἣ ἔτι σφιν ὑπότροπος ἵξομαι αὐτῖς,
ἣ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

*Arriving at his palace he does not find Andromache, but is directed
by a servant to the tower above the Scæan Gates.*

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας, 370
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἣ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
πύργῳ ἐφ' ἑστῆκει γοόωσά τε μυρομένη τε.
Ἄκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ὅν η' ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῶῃσιν ἔειπεν· 375
Εἰ δ' ἄγε μοι, δμῶαί, νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχην λευκώλενος ἐκ μεγάροιο;
ἥέ πη ἐς γαλόων ἢ εἰνατέρων εὐπέπλων,
ἣ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται; 380
Τὸν δ' αὖτ' (ὀτρηρὴν ταμὴν) πρὸς μῦθον ἔειπεν
Ἔκτορ, ἐπεὶ μάλ' ἀνωγας ἀληθέα μυθήσασθαι,
οὔτε πη ἐς γαλόων οὔτ' εἰνατέρων εὐπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
ἀλλ' ἐπὶ πύργῳ ἔβη μέγαν Ἰλίου, οὐνεκ' ἄκουσε
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἣ μὲν δὴ πρὸς τείχος (ἐπειγομένη) ἀφικάνει,
μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
Ἦ ῥα γυνὴ ταμὴν, ὃ δ' ἀπέσσυτο δώματος Ἔκτωρ 390
σὴν αὐτὴν ὁδὸν αὐτῖς εὐκτιμένας κατ' ἀγυιάς.

*Just as he reaches the city wall, Andromache runs to meet him,
and with her a maid carrying Astyanax.*

Εὖτε πύλας ἵκανε (διερχόμενος μέγα ἄστν)
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,
ἐνθ' ἄλοχος πολύδωρος ἐναῦτίη ἦλθε θέουσα
Ἀνδρομάχην, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσση,
Θήβη Ὑποπλακίη, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἔκτορι χαλκοκορυστῇ.
ἣ οἱ ἔπειτ' ἔντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς, 400
Ἔκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,
τόν ῥ' Ἔκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἷος γάρ ἔρνετο Ἰλίου Ἔκτωρ.
ἣ τοι ὃ μὲν μείδησεν, ἰδὼν ἐς παῖδα σιωπῇ.
Ἀνδρομάχῃ δὲ οἱ ἀγχι παρίστατο δάκρυ χέουσα, 405
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

*Andromache beseeches Hector to think of her son and herself. Her
whole family are dead, father and seven brothers, by the hand
of Achilles. Hector is every thing to her.*

Δαιμόνιε, φθίσει σε τὸ (σὸν μένος) οὐδ' ἐλεαίρεις
παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶναι 410
(σεῦ ἀφ' ἀμάρτουσῃ) χθόνα δύμεναι· οὐ γάρ ἔτ' ἄλλη
ἔσται θάλπῳρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
ἣ τοι γὰρ πατέρ' ἄμῳ ἀπέκτανε διὸς Ἀχιλλεύς,

ἐκ δὲ πόλιν πέρσεν Κιλίκων εὖ ναιετάωσαν, 415
 Θῆβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
 ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν,
 ἥδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν 420
 νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 οἳ δέ μοι ἐπτά κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἳ μὲν πάντες ἰὼ κίον ἡματι Ἀϊδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὀϊέσσι.
 μητέρα δ', ἥ βασίλευεν ὑπὸ Πλάκῃ ὕληέσση, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
 πατὴρ δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ
 ἥδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν θήης χήρην τε γυναῖκα·
 λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος.
 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἳ ἄριστοι 435
 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
 ἥδ' ἀμφ' Ἀτρεΐδης καὶ Τυδέος ἄλκιμον υἱόν·
 ἥ πού τις σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
 ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Hector assures Andromache that he does not forget the things of which she has reminded him, but even though he feels that Troy is doomed he must still lead the defence.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440
 Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς

αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 αἷ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι, 445
 ἀρνύμενος πατὴρ τε μέγα κλέος ἥδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.

And yet the downfall of Troy and the death of all his father's house would not touch him as does the thought of Andromache a slave drawing water for her captors.

Ἄλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 οὐτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἀνακτος,
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγῃται ἐλεύθερον ἡμαρ ἀπούρας. 455
 καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
 καὶ κεν ὕδωρ φορέοις Μεσσηϊδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη.
 καὶ ποτέ τις εἶπῃσιν ἰδὼν κατὰ δάκρυ χέουσιν·
 Ἔκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμαρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι. 465

Hector stretches out his hands to take his son; but the boy, in fright at the waving helmet-plume, shrinks back into the bosom of the maid. Then the father, having taken off the helmet and placed it upon the ground, kisses and tosses his boy, and, with a prayer that his son may be a mighty warrior and a word of comfort for Andromache, departs.

Ὡς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἑκτωρ.
 ἄψ δ' ὁ πᾶς πρὸς κόλπον εὐζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὅψιν ἀτυχθεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἑκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν.
 αὐτὰρ ὃ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
 εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισιν τε θεοῖσι. 475

Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ὦδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἱφι ἀνάσσειν.
 καὶ ποτέ τις εἴποι, 'πατρός γ' ὅδε πολλὸν ἀμείνων'
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480
 κτείνας δῆϊον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ.

Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
 παῖδ' ἐόν· ἢ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ
 δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
 χειρὶ τέ μιν κατέρεξε νῆπος τ' ἔφατ' ἐκ τ' ὀνόμαζε. 485

Δαιμονίη, μή μοί τι λῆν ἀκαχίζεο θυμῷ.
 οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνὴρ Αἰῖδι προῖάψει.
 μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν

οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
 ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
 ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.

Ὡς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἑκτωρ
 ἵππουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει 495
 ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 αἶψα δ' ἔπειθ' ἵκανε δόμους εὐ ναιετάοντας
 Ἑκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς
 ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνώρσεν.
 αἱ μὲν ἔτι ζῶν γόον Ἑκτορα ᾧ ἐνὶ οἴκῳ. 500
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 ἵξεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Paris, who had splendidly equipped himself, overtakes Hector at the city wall. He excuses his delay, and the brothers proceed together toward the scene of conflict.

Οὐδὲ Πάρις δῆθ' οὐκ ἐν ὑψηλοῖσι δόμοισιν,
 ἀλλ' ὃ γ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,
 σεύατ' ἔπειτ' ἀνὰ ἄστ' οὐρανὸν ποσὶ κραιπνοῖσι πεποιθώς. 505
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰώθως λούεσθαι εὐρὺρεῖος ποταμοῖο,
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὥμοις αἰτίζονται· ὃ δ' ἀγλαΐῃσι πεποιθώς, 510
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
 τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ, ἐβεβήκει
 καγχαλῶν, ταχέες δὲ πόδες φέρον, αἶψα δ' ἔπειτα

Ἴκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε 515
στρέψουσθ' ἐκ χώρας, ὅθι ἦ δάριζε γυναικί.
τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
Ἥθεϊ', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες.
Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἴκτωρ· 520
δαιμόνι', οὐκ ἄν τίς τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη,
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
ἀλλὰ ἐκὼν μεθιῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο. 525
ἀλλ' ἴομεν· τὰ δ' ὀπίσθεν ἀρεσσόμεθ', αἶ' κέ ποθι Ζεὺς
δῶη ἐπουρανίοισι θεοῖς αἰειγενέτησι
κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας εὐκνήμιδας Ἀχαιούς.

LIST OF BOOKS OF REFERENCE ON HOMER AND THE ILIAD.

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millan & Co.: New York, 1883.
Bonitz, *Origin of the Homeric Poems*, translated by
L. R. Packard Harpers: New York, 1880.
H. N. Coleridge, *Introduction to the Study of the*
Greek Classic Poets Jas. Munroe & Co.: Boston, 1842.
Gladstone, *Primer on Homer* D. Appleton & Co., N. Y., or Mac-
millan & Co.: London, 1876.
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R. C. Jebb, *Primer of Greek Literature* Idem, 1877.
Mahaffy, *History of Greek Literature*, vol. I. . . . Harpers: New York, 1880.
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Monro's *Homeric Grammar* Macmillan & Co.: London, 1882.
Murray's *Mythology* Scribner: New York, 1876.
Seemann's *Mythology*, translated by Bianchi . . . Harpers: New York, 1876.
Article "Homer," in Smith's *Classical Dictionary*.
Article "Homer," by D. B. Monro, in *Encyclopaedia*
Britannica Ninth edition.

Of poetical translations may be named those of: George Chapman, 1557-1634; Alexander Pope, 1688-1744; Edward, Earl of Derby, 1799-1869; William Cullen Bryant, 1794-1878.

Among recent editions of Homer published in England the following may be mentioned: F. A. Paley's school edition of Iliad I-XII, George Bell & Sons: London, 1879; D. B. Monro's Iliad, Book I; Pratt and Leaf's Story of Achilles. The last two were published by Macmillan & Co.: London, 1878 and 1880. To these may be added Dindorf's edition in four volumes of the *Scholia* of the Codex Venetus (see Introduction, vii), Clarendon Press Series: London, 1875.

Of helps published in Germany, note the following: Ebeling's *Lexicon Homericum* (a very elaborate work, begun in 1871, and now approaching completion) and Seiler's *Wörterbuch der Homerischen Gedichte* (a very valuable book); Naegelsbach's Commentary on Iliad I-III; and the editions with notes of La Roche, Ameis-Hentze, Koch, and Faesi. The best text editions are those of Bekker (1843), La Roche (1873), Nauck (1877).

Those who have the opportunity are earnestly advised to visit the Astor Library in New York, and to request the privilege of seeing the *Editio Princeps*, or first printed edition of the Iliad, which appeared in Florence in 1488. Its editor was a learned Greek, Demetrius Chalcondylas (lit. 'Bronze-Pen'), who came to Italy about the time of the fall of Constantinople. This splendid edition, published in two volumes folio, is not only a fine specimen of an ancient book, but gives one an excellent idea of the forms of the Greek letters employed in the best manuscripts of the Iliad.

LIST OF ABBREVIATIONS.

In the following pages, Attic forms are indicated by being enclosed in square brackets; they will be understood as being, in most cases, the equivalents of the Homeric forms which immediately precede them. Reference is uniformly made to the different books of the Iliad by the capital letters of the Greek alphabet. Thus A 5 signifies Iliad, Book I. verse 5.

The following are the most important abbreviations:—

acc. signifies accusative.	N. signifies Note.
act. " active.	nom. " nominative.
adj. " adjective, adjectively.	ntr., neut. " neuter.
adv. " adverb, adverbially.	obj. " object.
aor. " aorist.	opt. " optative.
cf. " confer, compare.	p., pp. " page, pages.
comp. " comparative.	ptc. " participle.
conj. " conjunction.	pass. " passive.
dat. " dative.	pf., perf. " perfect.
esp. " especially.	pl. " plural.
fem. " feminine.	plupf. " pluperfect.
folg., ff. following.	pr., pres. " present.
freq. " frequently.	priv. " privative.
fut. " future.	prob. " probably.
gen. " genitive.	q.v. " quod vide, which see.
G. " Goodwin's Grammar.	R. " Remark.
H. " Allen's Hadley's Grammar.	sc. " scilicet, supply.
Hom. " Homer, Homeric.	sg., sing. " singular.
i.e. " id est, that is.	subj. " subject, subjunctive.
inv. " imperative.	subst. " substantive, substantively.
inf. " infinitive.	sup. " superlative.
ipf. " imperfect.	sync. " syncopated.
κτλ. " καὶ τὰ λοιπά, etc.	trans. " transitive.
Lat. " Latin.	v., vv. " verse, verses.
lit. " literally.	v. " vide, see.
masc. " masculine.	v.l. " varia lectio, different reading.
midd. " middle.	§, §§ " section, sections.

NOTES.

BOOK FIRST.

"Αλφα, λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.¹

Alpha the Prayer of Chryses sings; the army's Plague; the Strife of kings.

1. θεά: 'goddess,' the Muse, — not, however, addressed by name, nor known to the poet as one of nine sisters. She is the daughter of Zeus and can bestow and take away the gift of song. For an invocation of the Muse in English, see Milton's *Paradise Lost*, Book I. v. 6. — Πηληϊάδεω [Πηλεΐδου]: the first example of synizesis (see *Essay on Scanning*, § 4); pronounce -δεω as one syllable, as if dyō. If we compare the two patronymics Πηληϊάδης and Πηλεΐδης, we distinguish two forms of the stem of Πηλεός, Πηλη- and Πηλε-, to which there have been added respectively the endings -ιάδης and -ιδης. — Ἀχιλλῆος: the loss of one λ leaves the ι with its natural short quantity. The substitution of -έως for -ῆος (υ— for —υ) is an example of *metathesis quantitatis*, or transposition of quantity. The Attic form of the gen. [Ἀχιλλέως] could not close a hexameter, for we should have υ— υ— instead of υυ —υ.

2. οὐλομένην [όλομένην]: 2 aor. midd. ptc. from ὀλλυμι. The 2 sing. opt. ὄλοιο is a form of imprecation, 'may you perish' (cf. Lat. *pereas*); and the change of meaning in the ptc. is from the pass. to an act. signification; from 'cursed' to 'bringing a curse,' 'destructive.' Cf. Milton's 'mortal taste,' *Paradise Lost*, Book I. v. 2. — μυρί (observe accent, G. 77, 2, N. 3; and see *Lexicon*): 'numberless'; it is not used in Hom. as a definite numeral in signif. 10,000. — ἔθηκε: lit. 'set,' i. e. 'caused,' 'made.' — ἄλγε' [ἄλγη]: in prose the final vowel would not be elided, but would be contracted with the preceding.

3. ἰφθίμους: treated here as an adj. of two endings though in E 415 we find the fem. form ἰφθίμη. Perhaps the poet avoids the monotony in the sound of final syllables which would be caused by ἰφθίμας. — Ἀῖδι:

¹ The hexameter lines prefixed to the notes on each book, and giving in a form easy to remember the subject of A, B, Γ, Δ, E, Z, are found in the Commentaries on Homer by Eustathius, Bishop of Thessalonica (see *Introduction*, V.); they are ascribed to Stephanus Grammaticus, a grammarian of Alexandria. The translations of the same are by George Chapman (1557-1634), the earliest English translator of Homer.

'to Hades,' — the person, not the place, is meant. The form *Ἅιδι* is a heteroclitite dat. as if from nom. *Ἅϊς*. Hom. uses the nominative forms, *Ἄϊδης* and *Ἄϊδωνεύς* [*Ἄϊδης*, *ἄϊδης*]. — *προΐαψεν*: 'hurled forward to.' *ἰαπ*-, stem of *ἰάπτω* = *ια-*, stem of *ἰαείω*. Hence *προΐαψεν* corresponds etymologically to *proiecit*.

4. *αὐτούς*: 'themselves': the real man to Hom. was the body, not the phantom *ψυχή*, which escaped through the mouth at death. *αὐτός* in Hom. with very rare exceptions is always intensive. — *δὲ ἐλάρια*: the first instance of apparent hiatus. G. 8, II. 75 D a. *ἐλάρια* is really *Φελάρια*. — *τεύχε* [*τεύχε*]: the first instance of omitted augment, see Sketch of Dialect, § 4. — *κύνεσσιν* [*κυσίν*].

5. *τε*: in Attic we should hardly find *τε* used thus alone, but rather *καί*. — *πᾶσι*: used in colloquial sense, 'all there were,' 'all that chose to come.' — *δ' ἐτελείετο* [*δ' ἐτελείετο*]: the relation of thought between this clause and the preceding is such that *ἐτελείετο* gives the reason for *τεύχε*. Instead of *δέ*, we should perhaps have had in prose the subordinative conjunction *γάρ*. A series of clauses connected by co-ordinate conjunctions forms *parataxis*; hypotaxis, on the other hand, is the subordination of dependent to principal clauses which is characteristic of sentences having a periodic structure. In an early stage of a language, as in the language of children, we find a great deal of parataxis; as the language becomes more developed, hypotaxis is more common, and sentences become complex. We shall notice many instances of parataxis in Hom.

6. *ἐξ οὗ δὴ*: 'from the very time when' (cf. Lat. *ex quo*). — *τὰ πρῶτα*: Hom. also uses *τὸ πρῶτον* and *πρῶτον*, the usual Attic forms. — *διαστήτην*: 'parted.' An idea of motion is very commonly associated with *ἵστημι* in Greek, though generally derived from the context rather than belonging to the verb itself.

7. *Ἀτρεΐδης*: for explanation of patronymic suffix *-ιδης*, see G. 129, 9 c, II. 559 b. — *ἄναξ* = *Φάναξ* (see on v. 4).

8. *ἔριδι ξυνέηκε* [*συνῆκε*, 1 aor. from *συνήμι*]: 'brought together in strife,' *commisit*: phrase opposite in form, but identical in sense with *διαστήτην ἐρίσαντε*, v. 6. — *μάχεσθαι*: inf. of purpose. G. 265, II. 951.

9. *Δητοῦς καὶ Διὸς υἱός*: Apollo is meant (cf. v. 36). — *ὁ γάρ*: the first example of the article in its pronominal use; restricted in Attic, in Homer usual. G. 140, II. 653. — *βασιλήϊ*: for construction, G. 186, N. 1, II. 764, 2.

10. *νοῦσον* [*νόσον*]: 'pestilence.' — *ὀλέκοντο* [*ἄλλυντο*]: The change of tense from *ᾤρσε* to *ὀλέκοντο* should be noticed. Thereby the latter verb is made to indicate the result, gradually accomplished, of the action of the former. Thus lit. we should translate: 'let loose a pestilence and the people were perishing;' but the meaning is, 'he let loose a pestilence, so that the people were perishing.' In short, we have another example of parataxis (cf. v. 5).

11. *τὸν Χρῦσῃν* [*ἐκείνον τὸν Χρῦσῃν*]: 'that Chryses' — *ἠτίμασεν*: *ἄτιμάω* and *ἄτιμάζω* both occur in Hom.; the first gives aor. *ἠτίμησε*. — *ἀρητήρα*: the first example of a spondaic verse. Such verses, which occur in Hom. about in the proportion of 1 : 20, generally end in a four-syllabled word which just fills out the last two feet of the verse. Cf. vv. 14, 21, 74; see also Essay on Scanning, § 1.

12. *νῆας* [*ναῦς*]: orig. *νῆFas*, Lat. *naves*.

13. *λυσόμενος*: indirect mid.: 'release for oneself,' 'ransom.' Cf. for signif. in act. voice, *λῦσαι* and *λύσω*, in vv. 20 and 29. — *ἄπερείσι* [*ἄπειρος*]: lit. 'endless.'

14. *στέμματ'*: first example of that use of pl. for sing. which should usually be noticed in translation, but sometimes has no other reason than metrical convenience. Cf. v. 28, where *στέμμα* precisely equals *στέμματα*. The word designates 'bands of wool,' ordinarily bound about the head of the priest. See Hom. Dict.

15. *χρυσέω* [*χρυσῶ*]. Here we not only have synizesis (see on *Πηληϊάδεω*, v. 1), but the two syllables thus pronounced as one are reckoned one short syllable (see Essay on Scanning, § 5, 5). The fillets of the god were in this case carried suspended at the end of the staff, or perh. wound around it, to mark the priest who came as suppliant as under Apollo's protection.

16. *Ἀτρεΐδα*: acc. dual.

17. *ἔνκνήμιδες*: this resolution of the diphthong, in compds. of *εῦ*, 'well,' regularly occurs when the last vowel of the diphthong is brought before such combinations of letters as make it long by position. The greaves, which were usually of bronze (see Hom. Dict. *κνημῖς*), were often elaborately ornamented, and formed a conspicuous part of the armor.

18. *θεοί*: pronounce by synizesis as one syllable; for though final *-οι* is reckoned short in its influence upon the accent of preceding syllables, it is yet long in quantity, and hence cannot stand as the last syllable of a dactyl. — *δοῖεν*: opt. of desire. G. 251, II. 870. The thought is: if you release my daughter, my prayer shall be that the gods may grant, etc., but the idea is expressed by two co-ordinate sentences, — parataxis.

19. *πόλιν*: for quantity of final syllable, see Essay on Scanning, § 5, 4.

20. *φίλην*: often used in Hom. where we unexpressive people should use only a possessive pron., 'my.' — *λύσαι* and *δέχεσθαι* are examples of the infin. used as imv. G. 269, II. 957. — *τὰ ἄποινα*: lit. 'this ransom.'

21. *ἄζόμενοι*: the ptc. agreeing with the subj. of an inf. stands in nom. because the inf. takes the place of a finite verb. So, in Latin we reg. find the nom. as subj. of the hist. inf.

22. *ἐπ-εὐφήμησαν*: *εὐφημέω*, cf. Lat. *favere linguis*, later means 'abstain from words of ill omen,' i.e. 'be silent.' Here the meaning is

more positive: 'shouted assent to his prayer (*ἐπί*), bidding him to.' The follg. inf. are explanatory (epexegetical) of *ἐπευφήμησαν*.

23. *ἱερῆ᾽* [*ἱερέᾱ*]. — *δέχθαι* [*δέξασθαι*]: 2 aor. inf., consisting simply of stem and ending, for *δεχ-σθαι*. G. 16, 4, II. 61.

24. *θυμῷ*: local dat. 'in his soul.' G. 190, II. 783.

25. *κρατερὸν . . . ἔτελλεν*: 'was laying a hard (stern) charge upon him.' In the separation of *ἐπί* and *ἔτελλεν*, we have our first instance of tmesis (*τμήσις* from *τέμνω*, lit. 'cutting'), by which is understood the separation, in a compound, of the preposition from the verb. All prepositions were originally adverbs. In their next stage they blend in meaning with certain verbs, forming with them a new compound idea, though often written separately; this is called tmesis. Last, the elements thus blended are uniformly written as a compound verb. In the Homeric language we observe all three stages, between which tmesis occupies a middle or transition place. It is often difficult to decide whether a preposition is adverbial or whether it is separated from a verb by tmesis. If we have a compound, it must differ in meaning from simple verb + preposition. Here *ἐπί* and *ἔτελλεν* preserve the meaning of the compound *ἐπιτέλλειν*: 'enjoin.'

26. *κίχέω*: not 2 aor. subj. from pres. *κίχάνω*, for that would be *κίχω*. This form *κίχέω* supposes a stem *κίχε-*, lengthened to *κίχει-*, and must be regarded as a subj. pres. from assumed pres. *κίχημι*. From the stem *κίχε-* we have the forms: ipf. *ἐκίχημεν*, subj. *κίχέω*, opt. *κίχείη*, inf. *κίχῃναι*, ptc. *κίχέης*. For subj., see G. 253, II. 866, 1.

27. *δηθύνοντα*: for elision, see Sketch of Dialect, § 4. — *αὖτις*: 'again.'

28. *χραίσμη*: 2 aor. subj. of a defective verb *ἔχραισμε*. For subj., see G. 218, H. 887. — *τοί [σοί]*: for dat., see G. 184, 2, H. 764, 2.

29. *πρίν*: adv., not conj., 'sooner shall old age come upon her,' etc. Notice here again the tendency to use short co-ordinate sentences (parataxis), instead of combining several of them into a period. — *μιν [αὐτήν]*: this enclitic pron. of 3d sing. may stand for all genders.

30. *Ἀργεῖ*: used in a broad sense for 'Peloponnesus,' of which it was so important a city. — *ἐνὶ Φοίῳ*: apparent hiatus. — *πάτρης [πάτρης or πατρίδος]*: for gen., G. 182, 2, H. 757.

31. The frame of the Hom. loom was upright (*ἰστός*, from *ἵστημι*) instead of horizontal, as in hand-loom of our day, and the weaver stood in front of it, stepping alternately to the right and left as the shuttle was thrown. — *ἐπὶ* in *ἐπ-όλχεσθαι* implies repetition: 'going to over and over again,' 'plying.' — *ἀντιώσαν*: 'approaching,' assimilated form, from *ἀντιόουσαν*. The *ου* passes into *ω*, to which the *α* is assimilated. See Sketch of Dialect, § 18, 1.

32. *ὥς κε νέηται* [*ὥς ἂν νέη*]: *κε [ἂν]* is occasionally joined to the conjunction in final clauses. G. 216, N. 2, H. 882.

33. *ὥς ἔφατ'* [*οὕτως ἔφη*]: when *ὥς* means 'thus,' it is always oxytone

except in the phrases *καὶ ὥς, οὐδ' ὥς*. — *ἔδεισεν*: the aug. *ε* is here properly used as long, because account is taken of a letter of the theme, remembered though unwritten. That theme is *δφι-*, and the aor., with lengthened stem, *ἐδφεισεν*.

34. *παρὰ θίνα*: 'along the shore.' — *πολυφλοίσβοιο*: suggests by its sound its meaning. Such words are called onomatopœtic.

35. *ἀπάνευθε*: 'far away,' *ἀπό, ἄνευ*, and the suffix *-θεν* or *-θε*. — *πολλὰ* (cogn. acc.) . . . *ἡρᾶθ'* [*ἡρᾶτο*]: 'was praying earnestly,' ipf. 3d sing. from *ἠράομαι*.

36. *ἄνακτι*: for case, G. 184, 2, H. 764, 2. — *τόν [όν]*: the first instance where the article fills the place of the relative. G. 140, H. 275 D. — *Λητώ*: 'Leto,' Lat. *Latona*, greatly revered as the mother of Apollo and Artemis, whom she brought forth on the island Delos. See v. 9.

37. *μεν [μου] Χρύσην*: Chryse and Killa were unimportant towns in the Troad. The term Troad (*ἡ Τρωάς, sc. χώρα or γῆ*) designates the region about Troy. — *ἀμφιβέβηκας*: 'protectest,' lit. 'standest about.' The figure may be of a warrior standing over and defending a fallen companion. Notice that most of the perfects in Hom. denote a *state*, and are to be translated as presents. — *Τενέδοιο*: for gen., G. 171, 3, H. 741. — *ἴφι*: 'mightily.' The suffix *-φι* is properly an instrumental suffix, and has its original force here. The same suffix appears in Latin in *tibi, sibi*, and *mihi*.

39. *Σμινθεύ*: 'Sminthian;' this word probably means 'destroyer of field-mice' (*σμίνθος*), which infested fields of grain. — *τοί [σοί]*. — *χαρίεντα*: pred. adj. with *νηόν [νεόν]*, may be translated by adv. expression, 'for thy pleasure.' — *ἐπὶ . . . ἔρειπα* (unaug. aor. from *ἐρέφω*): 'roofed over,' i.e. 'built.'

40. *κατὰ . . . ἔκη* [*κατέκαυσα*]: 'consumed utterly,' lit. 'burned down.' The form *ἔκη* is produced from the theme *κα-* (*καυ* or *καF*) by lengthening the theme-vowel, after the analogy of liquid verbs. See Sketch of Dialect, § 20, 3.

41. *ἤδ(έ)*: orig. correlative of *ἡμέν*, but often used alone, = *καί*. — *κρήνον ἐέλδωρ* [*κράνον τὴν εὐχὴν*]: Hom. pres. is *κραιάλω*, strengthened form of Attic *κραίλω*.

42. *τίσειαν*: distinguish *τίω*, 'honor,' from *τίνω*, 'punish.' For opt., G. 251, 1, II. 870 — *βέλεσσιν* dat. of means or instrument.

43. *τοῦ*: for gen., G. 171, 2, II. 742.

44. *κατ'*: for loss of accent with elided vowel, G. 24, 3, H. 107. — *Οὐλύμπιο* [*Ὀλύμπου*]: 'Olympus' in Thessaly, the home of the gods, more than 9,000 ft. high, its summits clad in perpetual snow. Some suppose the little less lofty Bithynian Olympus to be meant; this would be much nearer the Trojan plain. — *κατὰ καρήνων*: 'down from summit,' where were the palaces of the gods. — *κῆρ* (used only in singular) [*καρδίαν*]: the acc. of specification is especially frequent with verbs denoting emotion.

45. ὥμοισιν [ἐπὶ τοῖς ὥμοις], see on θυμῷ, v. 24. — ἀμφηρεφέα τε φάρε-
τρην [καὶ ἀμφηρεφῇ φάρετραν]. ἀμφηρεφέα (ἀμφι, ἑρέφω): 'closed at both
ends.' Notice that the naturally short final α is here used as long in the
thesis of the foot. This liberty is taken especially in words ending in three
short syllables.

46. ἐκλαγξαν: the full theme κλαγγ- shows itself in the aor., though
not in the pres. κλάζω, G. 108, iv. b, H. 398 b. — ἄρ' (ἄρα): inferential
particle, the meaning of which must often be felt rather than expressed.
Here we might give its force with δέ thus: 'and then it was that,' or 'and
you may be sure.'

47. αὐτοῦ κινήεντος: 'as the god himself moved.' αὐτοῦ stands in
contrast to δῖοι. — ἦϊε [ἦϊ]. — νυκτὶ ἐοικώς: 'like the night,' i.e.
gloomy and awful; for case of νυκτὶ, G. 186, H. 773.

48. ἀπάνευθε: governs gen. νεῶν, though used absolutely in v. 35. —
μετὰ . . . ἔηκεν: 'let fly into the midst;' μετὰ is adv. (see on v. 25), and
we have no tmesis. Distinguish: ἴον, 'violet;' ἴος, 'arrow;' ἴος, 'one.'

49. δεινῇ: attributive: 'a dreadful twang began from the silver bow.'
Distinguish βίος, 'life,' and βίος, 'bow.' The armor and ornaments of the
gods are generally represented as of gold; Apollo, as god of light (Φοῖβος,
v. 43) bears the silver (white) bow. There is an evident onomatopœia in
this verse. Among many examples of onomatopœia in Lat. and Engl. the
following may be given: *Monstrum horrendum informe ingens cui lumen
ademptum*, Vergil's Aeneid, III, v. 658 (from the description of Cyclops),
and the lines from Tennyson's Princess, —

'The moan of doves in immemorial elms, and murmur of innumerable bees.'

50. οὐρήας [ὀρέας]: 'mules;' the word is perhaps connected in de-
rivation with ὄρος, 'mountain,' mules being specially adapted to service in
mountain roads; for case of οὐρήας, G. 158, N. 2, H. 712 c. — ἐπ-ώχeto:
'assailed;' ἐπί has the same force as in v. 31, 'one after another.' —
ἀργούς: the radical idea of the word is 'bright.' Hence the two signifi., —
1. 'white;' 2. (as here) 'fleet,' 'quick,' because quick motions produce a
dazzling effect like that of white color. — αὐτάρ: expresses a slighter
opposition than ἀλλά, but is more strongly adversative than δέ.

51. βελός (σ)έχευε: example of the lengthening of a final short
syllable, on account of original initial consonant not wholly forgotten,
though it had ceased to be written. — ἐφίεις: pres. ptc. from ἐφ-ίημι.

52. βάλλ' [ἐβαλλε]: 'was smiting.' — νεκύων: gen. of material. —
θαμναί: adj., best translated as adv., 'thickly' (see on v. 39).

53. ἀνὰ στρατὸν ὥχeto: 'sped (up and down) through the encamp-
ment.' Notice in this and the follg. verse three cases of the omission
of the article, where it would be expected in prose.

54. τῇ δεκάτῃ: the usual word for day in Hom. is ἡμαρ (cf. adv.
ἐννῆμαρ, v. 51); but this fem. form of the adj. shows that the form ἡμέρη
[ἡμέρα] was not unknown to the poet. — καλίσσατο [ἐκαλέσατο].

55. τῷ γὰρ ἐπὶ φρεσὶ θῆκε [ταῖς φρεσὶν αὐτοῦ ἐπέθηκεν]: 'put into
his heart.' φρεσὶ is dat. after compd. verb; τῷ is dat. of obj. remotely
affected. G. 184, 3, H. 767.

56. ῥά: see on v. 46. The force of particle may here be given by:
'you know,' or 'you see.' Those acquainted with German will be reminded
of ja joined to the verb; e.g. *Denn sie sah sie ja sterbend*. — ὁρᾶτο [ἐωρᾶτο
or ἐώρα]: middle voice used without appreciable difference of meaning
from the active.

57. δ' ἐπεὶ οὖν: 'and so when.' In ἤγερεθον [ἡγέρθησαν] and ὀμηγε-
ρέες we see the theme of ἀγείρω (ἀγερ-) repeated: 'had assembled and were
gathered together.' This is an example of Homeric fulness of expres-
sion. We see the same thing in the Hebrew poetry, in what are called the
'Parallelisms' of the Psalms.

58. τοῖσι: for case, G. 184, 3, N. 2, H. 767; translate: 'rose up and
spoke among (and for) them.'

59. νῦν: i.e. 'as things now are.' — ἄμμε [ἡμᾶς]: Aeolic form. —
παλιμπλαγχθέντας (πάλιν, πλάζω): 'baffled,' lit. 'driven back.'

60. εἴ κε(ν): as κε(ν) = the particle ἄν, εἴ κε, = ἐάν (which is never
found in Hom.) and ἦν. According to Attic usage this conj. should be
followed by subj.; but we shall find many instances where εἴ κε is followed
by the opt. to express a bold supposition, possible but unlikely; κε empha-
sizes the contingency.

61. εἰ δῆ: 'if really;' δῆ, like Lat. iam, to which it is perhaps al-
lied, is properly a temporal particle, and means 'now;' and this meaning
underlies all its uses, even where it is introduced to give dramatic vivid-
ness to a statement or narrative. — δαμά: fut., not pres. indic.

62. ἐρέομεν (from ἐρέω, 'inquire of') = ἐρωῶμεν [ἐρωτῶμεν]: for hor-
tative subj., G. 253, H. 866, 1. — μάντις (μαίνομαι). 'seer,' 'prophet;'
not devoted, like the priest, to some one deity. — ἱερεὺς: 'sacrificial
priest' (hence ἱερεύω, 'offer sacrifice,' 'slay'); he learns the will of the
gods by sacrifice. — ὀνειροπόλος: 'reader of dreams.'

64. κ' εἴποι [ἂν εἴποι]: potential opt. G. 226, 2, b, H. 872. — δ τι:
the indefinite relatives are reg. employed in dependent questions.
G. 87, 1, H. 282, 700. The direct question was: τί ἐχώσατο; — ἐχώ-
σατο: from χῶμαι.

65. εὐχολῆς [εὐχῆς]: for gen., G. 173, 1, H. 744; translate: 'finds
fault for a vow (unfulfilled) or a hecatomb (not offered).' For deriv. and
meaning of ἐκατόμβη, see Hom. Dict.

66. κνίσσης: for gen., G. 171, 1, H. 739; 'savor,' 'smell of burning
fat.' Upon this, as it rose to heaven, the gods were supposed to be
nourished.

67. βούλεται [βούληται]: translate with αἴ κεν, 'on the chance that he
may wish'; some translate, 'whether he may wish,' and regard as an indirect
question. Goodwin MT. 53, N. 2, says that an apodosis, e.g. 'that so we

may learn,' is to be supplied. L. R. Packard suggests that *ἐρείομεν* is really the apodosis, and that the difference between this and ordinary conditions is that, whereas usually the verb of the protasis precedes the verb of the apodosis in *time* as well as in *thought*, here (and in similar cases), the priority is only in *thought*, not in *time*. Willingness to relieve is evidently thought of, in this case, as subsequent to the *ἐρείομεν*; hence Professor Packard suggests the name *posterior condition* for such cases. — *ἡμῖν ἀπὸ λοιγὸν ἀμύναι* [*τὸν λοιγὸν ἀπαμύναι ἡμῶν*]: dat. of advantage is commonly used after this verb in Hom. instead of the gen. of separation, which would be quite natural. G. 184, 3, N. 3, H. 767 a.

68. *ὥς εἰπὼν κατ' ἄρ' ἔξετο* [*οὕτως οἱ ταῦτα οὖν εἰπὼν ἐκαθέζετο*].

69. *ὅχα*: occurs only in the phrase *ὅχ' ἄριστος*: 'far the best'; it is thought to be for *ἐξοχα* (*ἐξέχω*, 'project'), 'eminently,' 'prominently,' — where, however, the idea of prominence lies in the *ἐξ*, not in *ἐχω*.

70. *ὅς ἦδη* [*ἦδε*]: see on v. 51. — *πρὸ τ(ε) ἔόντα*: lit. 'the things that were beforehand'; the article, expressed with the two preceding ptes., is omitted with the third. All of these ptes. denote time with reference to the secondary tense *ἦδη*. Hence translate, 'that which was,' 'that which was to be,' 'that which had been (lit. was beforehand),' — i.e. the present, the future, and the past. — The verb *εἰμί* has no aor. or perf. ptc., for one of which the periphrasis *πρὸ τε ἔόντα* may be regarded as a substitute.

71. *νήεσσ(ι)* [*ναυσί*]: dat. of advantage, instead of gen. after a word of ruling: 'acted as guide for the ships,' i.e. showed them the way. See on v. 67, G. 184, 3, H. 767. — *Ἴλιον*: i.e. *ager Trojanius*, 'precincts of Ilium.' — *εἴσω* [*εἰς*]: frequently used in Hom. as prep. with verbs of motion.

72. *ἦν διὰ μαντοσύνην*: 'by means of his prophetic art;' e.g. at Aulis, where Kalchas had directed the sacrifice of Iphigeneia. Divination is the special gift of Apollo, as the gift of song is that of the Muse (v. 1). — *ἦν* is poss. adj., for which in Attic the article would be a sufficient substitute. G. 82, N. 2, H. 269 a, 690. — *τήν* = *ἦν*: rel. pron.

73. *ὃ σφιν*: *ὃ* is the article (with demonstrative force) which receives the accent on account of the enclitic *σφιν*. *σφιν* = *σφισί(ν)*; but as this is always reflexive in Attic, the unemphatic *αὐτοῖς* would be the prose equivalent of *σφιν*. Connect the dat. with *ἀγορήσατο καὶ μετέειπεν* (see on v. 58).

74. *κέλευι* [*κελεύεις*]: from pres. *κέλομαι*. — *δίφιλε*: often written as two words, *Δι' φίλε*. — *μυθήσασθαι* closes a spondaic verse; see on v. 11.

75. *μήνιν*: deep, persistent wrath, as in v. 1; compare with *χόλον* and *κότον*, vv. 81, 82. — *ἐκατη-βέλεται* [*-βελέτου*]: if the first part of the compd. is derived from the root of *ἡμι*, the rough breathing represents an orig. initial consonant, and thus the lengthening of the last syllable of

the preceding word is explained. The following caesura would also sufficiently account for the lengthening. See Essay on Scanning, § 5, 4.

76. *ἐγὼν, σύνθεο, δημοσσον* [*ἐγώ, συνθοῦ, ὕμοσον*]. — *σύνθεο*: 'give heed.'

77. *ἦ μὲν* [*ἦ μήν*]: 'verily.' — *πρόφρων*: the adj. is best translated as adv. 'heartily'; it agrees with the (omitted) subject of the infinitive *ἀρήξειν*. — *χολωσέμεν* = *χολώσσειν*. The subj. of *ἀρήξειν*, *χολωσέμεν* would be nom., being the same as the subj. of the verbs on which they depend. After verbs of thinking, hoping, threatening, and promising, the fut. inf. is usually found, and its subj. is omitted when identical with that of the principal verb. — *ἔπεσιν*: dat. pl. from *ἔπος*.

78. *ὄδομαι χολωσέμεν*: 'I expect to enrage.' That the seer's anticipation was correct is shown in vv. 101-108. — *μέγα πάντων Ἀργείων κρατεῖ*: 'rules mightily over all the Argives,' G. 171, 3, H. 741.

79. *καὶ οἱ* [*καὶ αὐτῶ*]: the transition from a rel. to a demonstr. pron., in the second of two parallel clauses, is common in both Greek and Latin. Perfect correspondence would have required *καὶ ᾧ* in the second clause. G. 156, H. 1005.

80. *ὅτε χάσεται* [*ὅταν χάσσηται*]: G. 207, 2. — *χέρη*: assumed nom. *χέρης*, prob. derived from *χείρ*: 'one who is in the hand of,' 'vassal.' From this stem *χερ-* is formed the comp. *χερείων* [*χείρων*]. In Hom. the heroes (*βασιλῆες*, *διογενεῖς*) fill almost the entire stage; the common people are hardly mentioned. The farmer's hard lot is described by Hesiod.

81. *εἴπερ*: In Attic we must have had *ἤνπερ* with follg. subj. — *χόλον γε*: 'his anger at least,' as opposed to *κότος*, 'spite,' 'abiding grudge.' — *καταπέψῃ* (from *-πέσσω*): 'digest,' lit. 'boil down,' — stronger than the English expression, 'swallow one's anger.'

82. *ἀλλά*, 'yet,' introduces the apodosis. — *ὄφρα τελέσῃ* [*ἔστ' ἂν τελέσῃ*].

83. *στήθεσσι ἐοῖσι* [*τοῖς στήθεσι*]: here the preposition is expressed, which was omitted in v. 24. — *φράσαι*: in active voice, 'point out;' in midd. 'ponder' (point out for one's self). — *εἰ*: 'whether.'

84. *τόν* [*αὐτόν*]: compds. of *πρός* with *φημί* and *εἶπον* govern the acc., not the dat. — *ἀπαμειβόμενος*: lit. 'making an exchange;' *ἔπει* is to be understood, and thus comes the common meaning, 'replying.'

85. 'Take courage, and speak forth whatever divine message thou knowest.'

86. *ᾧτε*: dat. governed by ptc. *εὐχόμενος*, 'by prayer to whom;' for dat., G. 184, 2, H. 764, 2. *ᾧ τε* seems not to differ sensibly in meaning from the simple relative; the enclitic *τέ* is freq. thus added simply to give greater weight to a word or for metrical convenience.

87. *Δαναοῖσι*: The three common Hom. designations of the Greeks, 'Achaïans,' 'Argives,' 'Danaans,' occur in vv. 79 and 87 in close proxim-

ity. Gladstone sees in *Ἀχαιοί* a constant reference to the ruling class. *Ἀργεῖοι*, he says, is applied only to the Greeks serving before Troy, while *Δαναοί* refers to the Greeks as fighting men. It is, however, doubtful whether these distinctions are observed; and it is probable that metrical convenience has much influence in the choice of the appellative.

88. οὕτως: referring, of course, to Agamemnon; for accent, G. 28, N. 3, H. 118. — ἐμεῦ [ἐμοῦ] ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο: 'while I live and have the gift of sight upon the earth.' ἐπὶ χθονὶ δέρεσθαι is a phrase of equivalent meaning to ζῆν, so that we have another example of the Homeric fulness of expression, noticed in v. 57. Cf. in English, 'live and breathe.'

89. κοίλῃς [κοίλαις]. — ἐπ-οίσει: fut. from ἐπι-φέρω.

90. οὐδ' ἢν Ἀγαμέμνονα εἴπῃς: 'not even if thou shalt say Agamemnon,' to whom Kalchas had referred in his hint in v. 78. The apodosis of ἢν εἴπῃς is ἐποίσει, which may be repeated from the preceding verse.

91. πολλόν [πολύ]: the Hom. dialect shows a nearly complete decl. from each of the stems πολυ- and πολλο-; the Attic dialect has a mixed decl. made up from both. See Sketch of Dialect, § 13, 3. — εὐχεται: 'boasts,' 'claims to be (and is).' The Hom. chiefs pretend no false modesty; but neither does the word imply arrogance. It simply asserts Agamemnon's conceded position among the Achaeans. The orig. meaning of εὐχομαι, according to a plausible etymology, is 'speak in a loud voice.' Hence, — 1. 'pray' (aloud); 2. 'boast.'

92. 'And then it was that the faultless seer took courage (aor.), and was speaking' (ipf.). — ἀμύμων (ἀ priv. and μῶμος, 'stain'): the change from ω to υ, seen also in ἀνώνυμος (ἀ priv. and ὄνομα) and a few other words, is characteristic of the Aeolic dialect; lit. 'faultless,' but only of externals, — e.g. of lineage or of personal appearance.

93 = 65.

94. With ἔνεκ' ἀρητήρος sc. ἐπιμέμφεται: the simple gen. of cause might perhaps have been used, as in v. 93.

95. Notice the transition from a relative, and hence subordinate, to an independent sentence. We might have had: 'and whose daughter he did not release and whose ransom he did not receive,' or ptes. might have been used, — οὐκ ἀπολύσας καὶ οὐκ ἀποδεξάμενος.

97. πρίν in this verse is an adv.; in the follg. verse it is a conj. We find similarly used, in Attic Greek, πρότερον . . . πρίν and πρόσθεν . . . πρίν. — ἀπάσῃ: fut. from ἀπ-αθέω.

98. ἀπὸ . . . δόμεναι [ἀποδοῦναι]: the subj. of this inf. is suggested by Δαναοῖσιν, in v. 97. — φίλῳ: see on v. 20. — ἐλικώπιδα κούρην [κόρην, H. 138 a]: the adj. is diversely explained as 'round-eyed' and 'bright' or 'gleaming-eyed.'

99. ἀπριάτην: adverbial: 'without purchase,' i.e. without paying the

price exacted by Agamemnon. — ἀνάποινον: also adverbial: 'without ransom,' i.e. without handing over the ἀπερείσι' ἄποινα (v. 20) voluntarily offered by her father. — ἄγειν: the appropriate word for 'conducting' a hecatomb of living creatures.

100. Χρύσην: already mentioned, v. 37. — μὴν [αὐτόν]. — πεπίθου-μεν: potential opt. with κε; the form is redupl. 2 aor., of which there are many examples in Hom., but only three — ἤγαγον, εἶπον, ἤνεγκον — in Attic. See Sketch of Dialect, § 15, 2.

101 = 68.

103. μένους [μένους] . . . (ἐ)πίμπλαντ(ο): 'his diaphragm, dark on both sides, was swelling mightily with fury.' The diaphragm, or midriff, a large muscle in the center of the body, was regarded by the Greeks as the seat of the various feelings, — joy, fear, rage, love. The same may be said of the word 'heart' in English. The adj. ἀμφιμέλαιναι, 'black on both sides,' seems to be appropriate to φρένες in its literal sense as in the center of the body, and charged with venous blood. The φρένες can be said to be filled with μένους, 'fury,' only in their derived meaning. The phrase may be translated freely: 'his gloomy heart was filling mightily with rage.'

104. ὄσσε: defective noun, used only in dual: 'his two eyes.' — οἱ [αὐτῶ]: dat. limiting the verb, instead of gen. limiting the noun. G. 184, 3, N. 4, H. 757. — λαμπετόωντι: see on v. 31. — ἐκτῇ: 2 plupf. from ζοικα and really a redupl. form = *FeFίκτην*, so that the hiatus before it is only apparent.

105. πρώτιστα [πρώτον]: in form a double superlative: 'first of all.' — κάκ' = κακά: the accent, instead of disappearing with the elided vowel, as in case of prepositions (v. 101) is retracted to the preceding syllable. G. 24, 3, H. 107. The acc. is cognate. Translate κάκ' ὀσσομένοιο: 'with ill-boding glance.'

106. κακῶν: ntr. pl. — τὸ κρήγυον: lit. 'that which is sound.' — εἶπας: 2 aor. with intermediate vowel of 1 aor. Cf., in Attic, the two forms ἤνεγκον and ἤνεγκα.

107. τὰ κάκ' [κακά]: subj. of ἐστὶ, the inf. μαντεύεσθαι depending upon the pred. adj. φίλα. — φρεσί: see on v. 24.

108. ἐτέλεσας [ἐτέλεσας]: 'didst thou bring to pass.'

109. καὶ νῦν; 'and now,' — a special instance of the habit referred to in αἰεί, v. 107. — θεοπροπέων ἀγορεύεις: 'art declaring in thy capacity of θεοπρόπος,' i.e. 'art declaring as by divine direction.'

110. δῆ: 'in very truth,' or perhaps with ironical force, 'forsooth'. See on v. 61. — τοῦδ' [τοῦδε] ἔνεκα is the antecedent of οὐνεκα [οὐ ἔνεκα]: 'on this account, because.' — σφὶν [αὐτοῖς]: i.e. τοῖς Ἀχαιοῖς. — τεύχει (from τεύχω): 'devises.' Cf. Lat. *machinatur*.

111. κούρης: gen. limiting ἄποινα. — Χρυσήϊδος, nom. Χρυσήϊς, 'Chryseis,' feminine patronymic, formed from Χρύσης, 'Chryses.' The patro-

nymic ending is -ιδ, nom. -ις. G. 129, 9, H. 559. Chryseis means 'daughter of Chryses.'

112. **ἔθελον** [*ἤθελον*]. — **αὐτήν**: in emphatic contrast with *ἄποινα* in previous verse.

113. **καὶ γάρ**: the ellipsis is *οὐκ ἔθελον*: 'I well might refuse, for.' — **Κλυταιμνήστρης**: gen. after *πρό* in comp. G. 177, H. 751. Klytaimnestra, the wife of Agamemnon, who afterward proved unfaithful to him, and with her paramour Aigisthos accomplished his death, remained at Argos during the war.

114. **κουριδίης**: 'wedded,' — probably derived, like *κούρη*, 'bride,' from *κεῖρω*, 'cut,' from the custom of cutting the bride's hair immediately before marriage. — **ἑέν**: not reflexive, else it would have been accented *ἑθεν* [οῦ], but unemphatic = *αὐτῆς*. — **χερείων** [*χείρων*]: see on v. 80.

115. 'not in figure nor in stature, neither in mind nor in skill.'

116. **καὶ ὥς**: see on v. 33.

117. **βούλομ(αι)**: For elision, see Sketch of Dialect, § 4. — **ἔμμεναι** (for *ἔσ-μεναι*) [*εἶναι*]. — **σόν** [*σών*].

118. **ἔτοιμάσατ'**: 'put in readiness,' aor. inv. referring to a single act.

119. **ἔω** [ᾶ]: we have the subj. in this final clause, because the aor. inv. has regularly the force of a primary tense. H. 881.

120. **λεύσσετε** [ᾠρᾶτε]. — **δ**: the acc. of the rel. pron. has passed into a conj. (cf. *quod* in Latin). In prose we should have had *ὅτι*. — **ἔρχεται ἄλλῃ**: 'is going elsewhere,' i.e. 'is given to another.' — **μοί**: dat. of disadv. G. 184, 3, H. 767.

121. **ἡμείβετ'**: the verb has become so established in its derived meaning, 'answer,' lit. exchange words (sc. *ἔπεσι*), that it takes an acc. of the pers. like *προσέφη*.

122. The verse begins in courtly style; but, instead of the usual close, *ἔναξ ἀνδρῶν Ἀγαμέμνων*, there follows the contemptuous *φιλοκτεανώτατε πάντων*. — **πάντων**: 'of all men.'

123. **πῶς γάρ**: 'How, pray?'

124. **ἴδμεν ξυνήϊα** [*ἴσμεν κοινά*]: translate the verse: 'Nor at all, methinks, do we know of common possessions stored up abundantly.'

125. The first *τά* is relative; the second, demonstrative. — **πολλῶν** [*πόλεων*]. — **δέδασται**: pf. from *δαίνομαι* or *δατέομαι*. Ten years of the war had been mostly spent in raids upon the lesser cities of the Troad, of which Achilles had destroyed twenty-three. It was in such expeditions that Chryseis and Briseis were made captives.

126. **παλίλλογα ταῦτ' ἐπαγείρειν**: 'pile these up (so as to be) collected together;' *παλίλλογα* expresses the result of *ἐπαγείρειν*. See on v. 39.

127. **τήνδε**: i.e. Chryseis. — **πρό-ες** (2 aor. inv. *προ-ίημι*) **θεῷ**: 'send her forth (out of respect) for the god,' i.e. for Apollo. **θεῷ** is dat. of advantage.

128. **τριπλῇ τετραπλῇ τε**: 'thrice, yea, four times.' Cf. Verg. Aen. I. 94, *terque quaterque*. — **αἶ κέ ποθι** [*εἰάν ποθι*].

129. **δῶσι** [δῶ]: 2 aor. subj. 3 sing. The *ι* subscript in the Attic form *δῶ* is derived from the orig. ending -σι, and should not logically be written in *δῶσι*. It is, perhaps, to be explained as a mistaken correction of the copyist, who remembered the *ι* subscript in the Attic form, and assumed that it should also be written in the Hom. form. — **πόλιν Τροίην**: unlike *Τροίης πτολίεθρον* (v. 164), undoubtedly refers to the city Troy.

131. **δὴ οὕτως**: pronounce *δὴ οὐ* as one syllable by synizesis. — For the orig. meaning of *δὴ*, which is here apparent, see on verse 61. — **ἀγαθός περ ἑών**: 'very brave as thou art.' *περ* is a freq. attendant of the concessive ptc, but no concessive idea belongs to *περ*, which retains its orig. meaning, 'in high degree' (from *περί*); here it qualifies *ἀγαθός*, 'very brave.'

132. **κλέπτε νόῳ** [νῶ]: 'cheat by craft,' 'craftily cheat;' or *νόφ* may be taken as a local dat. in its first meaning: 'cheat in thy thought,' which nearly equals 'think to cheat.'

133. **ἦ ἐθέλεις**: 'dost thou really wish?' — **ὄφρ' ἔχης**: used as the equivalent of inf. *ἔχειν*, and parallel with follg. *ῆσθαι*. — **αὐτως**: adv. from *αὐτός*, with changed accent; lit. 'in this very way,' i.e. 'vainly,' 'idly,' 'without a gift,' as is explained by *δευόμενον*.

134. **δευόμενον** [δεόμενον]: G. 98, N. 1, H. 411.

136. **ἄρσαντες**: 1 aor. ptc. from theme *ἀρ-* (*ἀραρίσκω*). — **ἄρσαντες κατὰ θυμόν**: 'suiting it to my wish.' The sudden breaking off of the sentence by suppressing the apodosis, — indicated by the dash, is called *aposiopēsis* (*ἀποσιώπησις*: lit. 'becoming silent'). If expressed, the apodosis would have been something like *καλῶς ἔξει*. Cf. Vergil's Aen. I, 135.

137. **εἰ . . . δώσωιν** [*εἰάν δὲ μὴ δώσωιν*], **ἐγὼ δέ κεν αὐτὸς ἔλωμαι**: **δέ** marks the commencement of the apodosis, and is not connective; it may be rendered 'then,' or left untranslated. A similar instance of its use occurred in v. 58. **κεν ἔλωμαι**: an instance of that use of the subj. in Hom. which closely approaches the fut. indic., — being, perhaps, a little less positive. G. 255 and N., H. 868. In Attic there are only two grades of expression, — fut. indic. and opt. with *ἔν* (potential opt.). The Hom. language has five varieties of expression, — fut. indic., subj., fut. indic. with *ἔν*, subj. with *ἔν*, opt. with *ἔν*.

138. **τεόν** [σόν] — **Αἴαντος**: Ajax, the son of Telamon (*Αἴας Τελαμόνιος*), was the strongest of the Greek heroes, and during Achilles's absence the bravest in defence, as Diomedes was the boldest in attack. Cf. B 768, Γ 226. — **Ὀδυσῆος** [*Ὀδυσσεύς*]: see on *Ἀχιλλῆος*, v. 1. Odysseus, the son of Laertes, of the island Ithaca, was the shrewdest of the chiefs, and the hero of the Odyssey. Agamemnon is made to insult gratuitously, in succession, the most distinguished of the Greek warriors.

139. **ἰὼν ἔλωμαι**: 'will go and take.' — **ἄξω ἑλών**: 'will take and

bring.' — **κεχολώσεται**: fut. pf. from **χολόω**, *i.e.* 'he shall not only become, but remain angry' (*cf.* **κεκλήσθαι**, Γ 138). **κε** (*άν*) is joined with **κεχολώσεται** and **ἔκωμαι**, as described in v. 137.

140. **μεταφρασόμεσθα**: 'we will consider hereafter' (*μετά*).

141. In this and the follg. vv. occur several instances of aor. subjs. with shortened mood-signs (see Sketch of Dialect, § 17): **ἐρύσ(σ)ομεν**, **ἀγείρομεν** (142), **θείομεν** [**ῥώμεν**] (143), **βήσομεν** (144). These are all hortative subjs.

142. **ἐρέτας**: from nom. sing. **ἐρέτης**.

143. **καλλιπάρηον**: compound of **καλός**, 'beautiful,' and **παραία**, 'cheek.'

143. Join **άν** (for **ανά** by apocope, G. 12, N. 3, H. 84 D) with **βήσομεν**, from which it is separated by tmesis.

144. Translate **ἀρχός** as predicate: 'Let one man, who can give counsel, be leader.'

145. Idomeneus was king of Crete.

147. **ῥφρ' ἰλάσσαι** [**ἴν' ἰλάσθαι**]. — **Ἐκάεργον**: ordinarily explained as 'Far-worker' (**ἐκάς**, **εργον**), *i.e.* 'Far-darter,' referring to the force of the Sun-god's darts, even at a distance. Autenrieth derives the word from **ἐκάς** and **εἶργω**: lit. 'one who shuts far away,' *i.e.* either from evil ('Protector') or in the lower world ('Death-god').

148. **ὑπόδρα**: perh. for **ὑποδρακ** (**ὑπό**, **δέρκομαι**), lit. 'looking under' (angry eyebrows), 'with scowling glance.' There can hardly be found a finer example of indignant invective than the passage vv. 148-171.

149. **ἀναιδείην ἐπικειμένη**: 'clad in (as with a coat of mail, lit. 'clothed upon with') shamelessness.' Verbs which take, in the active voice, an acc. of the person and of the thing retain the acc. of the thing in the passive. G. 164, 197, N. 2, H. 724 a. — **ἐπί** does not lose its final letter, because **ἐννυμι**, Lat. *vestio*, has initial *F*.

150. **ἔπεισιν**: the double dat. is natural, because in obeying a command one also obeys the giver of the command (*cf.* in Lat. *dicto audiens esse alicui*; in other words, **ἔπεισι** is the nearer, **τοῖ** (**σοι**) the remoter (indirect) object. It comes to the same thing to explain **ἔπεισι** as a definitive appositive of **τοῖ**: 'thee,' *i.e.* thy words. H. 625 c. — **πέθηται**: dubitative or deliberative subj.: 'How can one obey?' G. 256, H. 866, 3.

151. **ὁδόν**: cogn. acc. after **ἐλθέμεναι** [**ἐλθεῖν**]; translate: 'either to go on a foray or to fight mightily with heroes.' — **ἴφι**: see on v. 38.

153. **μαχισόμενός** [**μαχοῦμενός**]: final syllable is here used as long before the caesura. See Essay on Scanning, § 5, 4. — **μοι**: 'in my sight.' G. 184, 5, H. 771.

154. **οὐδὲ μὲν [μήν]**: *cf.* v. 77. Wealth in the heroic age consisted chiefly in cows and horses. *Cf.* the derivation of Lat. *pecunia* and Engl. *chattel*.

155. Phthia in S. Thessaly was the hereditary kingdom of Achilles.

The two fine-sounding adjectives which close the line describe the fertility of the Thessalian plain.

156. **ἐπεὶ ἦ**: the diphthong **ει** may be considered as shortened in the arsis before follg. vowel, or the **ι** may be pronounced by synizesis with the following **η**, — **ἐπεῖ ηη**.

157. Notice the flowing sound of the first half of this spondaic verse, on account of the number of vowels as compared with consonants.

158. **σοί**: dat. of association with **αἶα**, G. 186, H. 772 c; yet the verb **ἐσπόμεθα** regularly takes the dat. The accent of **σοί** and its repetition — **σύ, σοί** — indicate great emphasis.

159. **τιμήν ἄρνύμενοι**: 'seeking to obtain satisfaction. **ἄρνύμενοι**, pres. **ἄρνυμαι**, comes from a different root from **αἰέρω** [**αἶρω**]. Its primary meaning is 'attain to.' — **κυνῶπα**: implies nom. **κυνώπης**, lit. 'with the eyes of a dog,' 'dog-faced.' (*Cf.* in v. 225 the equivalent expression **κυνὸς ὄμματ' ἔχων**; *cf.* also Z 344, where Helen reproaches herself.) The noble traits of the dog seem scarcely to have been noticed by the Greeks. The word is constantly, both in compounds and alone, used to convey the extremest reproach. The single exception is the account of 'Argos,' Odysseus's faithful hound (Odyssey, p 272).

160. **τῶν**: gen. of cause, esp. freq. with verbs of emotion (see on v. 65). — **μετατρέπη**: becomes a verb of emotion in its derived meaning; lit. 'dost not turn thyself about,' *i.e.* 'dost not regard,' *cf.* Lat. *respicere*. — **ἀλεγιζω**: 'not to care for,' see v. 180.

161. **καὶ δὲ**: 'and now.' — **μοι**: could be joined with **ἀπειεῖς**, as verbs of threatening govern dat. of person in both Greek and Latin; but is better construed as dat. of disadv. with **ἀφαιρήσεσθαι** (see on v. 67). — **αὐτός**: 'in person.'

162. **ῥ ἐπι** [**ἐφ' ῥ**]: when dissyllabic preps. follow their objects, the accent is drawn back to the penult. This retraction of the accent is called anastrophe (**ἀναστροφή**: 'turning back'). See Sketch of Dialect, § 6. In the second half of this verse, an instance occurs of the transition from the relative clause to an independent sentence: 'for which I toiled much, and the sons of the Achaians gave it to me,' instead of 'and which the sons of the Achaians gave to me' (see on v. 79).

163. **οὐ μὲν [οὐ μήν]**. — **σοί**: dat. after **ἴσον**, lit. 'equal with thee,' *i.e.* 'equal with thy prize.' This is an instance of what is called *comparatio compendiaria*, or abridged comparison. *Cf.* Xen. Anab. II, III, 15, ἡ δὲ ὕψις ἡλέκτρον οὐδὲν διέφερε, where ἡλέκτρον = τῆς ἡλέκτρον ὕψεως. — **ὀππότ'** [**ὀπόταν**].

164. **πολλίεθρον**: 'a city,' — not Troy, but some one of the numerous cities on the Trojan plain (see on v. 125).

165. **τὸ πλεῖον**: 'the larger (harder) part.' — **πολυ-αἶκος**: the latter part of this compound is the stem of **αἶσσω**, 'to leap,' lit. 'much springing,' *i.e.* 'fatiguing.' — **πολέμοιο**: generally to be translated 'combat,' — not, as in prose, 'war.'

166. **διέπουσ'**: 'bring to pass.' The act. forms **ἔπω**, **διέπω** rarely occur in Attic; the midd. forms are extremely common in the sense of 'follow.' — **ἀτάρ** = **αὐτάρ** [**ἀλλά**]: see on v. 51.

167. Agamemnon, as generalissimo of the forces, has his special portion (**γέρας**) of all plunder, set apart in advance of the general distribution. Achilles comes in only on a footing equal with the other chiefs. — **ὀλίγον τε φθλον τε ἔχων**: lit. 'with (a prize) small and sweet,' — i.e. 'precious though small.'

168. **ἐπεὶ κε [ἐπὶ] κάμω πολέμῳ**: 'when I have fought myself tired.'

169. **εἰμι**: 'I will go,' — pres. with the usual fut. signif. — **ἐπεὶ ἦ**: see on v. 156.

170. **ἔμην [ἔναι]**. — **σὺν νηυσὶ [ναυσί]**: we constantly find 'with the ships,' instead of 'on,' i.e. 'on board of the ships;' cf., among many examples, vv. 179, 183. — **σ'** [**σοι**]: dat. of advantage.

171. **ἀφύξεν**: fut. inf. from pres. **ἀφύσσω**, lit. 'draw off.' Translate: 'Nor do I propose to stay here in dishonor, and to draw (like a hewer of wood and drawer of water) for thee wealth and riches.'

173. **μάλ'**: 'by all means,' cf. v. 85. So the modern Greek uses **μάλιστα**: cf. Lat. *maxime*, as the equivalent for 'yes,' 'certainly.' — **ἐπ-έσονται**. pf. midd. from **σεύω** with pres. signif., 'impels.' Notice how smooth flowing this and the follg. vv. are from the numerous liquids which they contain.

174. **εἵνεκ' ἐμείο [ἐμοῦ ἔνεκα]**.

175. **οἷ κε τιμήσουσι**: see on v. 137. — **μητίετα [μητιέτης]**: with shortened final vowel and recessive accent. See Sketch of Dialect, § 10, 2.

176. **ἔχθιστος**: 'most hateful;' for form, G. 72, 1, H. 253. — **μοι**: 'in my sight;' see on v. 153. — **Διοτρεφῆες βασιλῆες [Διοτρεφεῖς βασιλεῖς]**: **διοτρεφῆς** and **διογενής**, 'Ze is-fostered' and 'Zeus-engendered' are common epithets of kings, both implying membership in the heroic line and a pedigree running back to Zeus.

177. As usual with an angry man, Agamemnon charges the quarrelsome spirit entirely upon his opponent.

178. Physical strength is nothing for a man to be very proud of, being purely a gift of the gods. — **καρτερὸς ἐσσι [κρατερὸς εἶ]**.

179. **ἐτάροισι [ἐταίροις]**.

180. **Μυρμιδόνεσσι [Μυρμιδόνεσσι]**: distinguish in translation the dat. after the verb: 'play the ruler among (for) the Myrmidons,' from the gen. with the same verb: 'be ruler over the Myrmidons.' The Myrmidons were the subjects of Achilles. — **σέθεν [σοῦ]**: see on v. 160.

181. **ἄδομαι (σοῦ) κοτέοντος**: 'trouble myself about your spite.'

182. **ὥς**: adv. of comparison, 'just as.' The important part of the apodosis is **ἐγὼ κ' ἄγω** (subj. with **κε** nearly equals fut. indic.); but the

τὴν μὲν . . . πέμψω is brought in to save Agamemnon from the appearance of defiance to Apollo's command. The sense may be thus given: 'Though (**μὲν**) I comply with the god and send, etc.; yet (**δέ**) I will have my retaliation upon you, the cause of my loss; for I will go in person and take, etc.'

183. **νηὶ ἑμῇ**: 'with (i.e. 'on' or 'by') one of my ships.'

185. Agamemnon appears in a hateful light in this and the two follg. vv., when he declares that his motive in the threat which he makes is simply to show his *greater power*. The distinction between **κρατερὸς** and **φέρτερος** — the former referring more to physical strength, the latter to resources of various kinds in one's command — is clearly made below (vv. 280, 281).

187. **ἴσον ἐμοὶ φάσθαι**: 'to speak on a level with me,' 'to assert himself my equal;' **ἴσον** is originally a cognate accusative. — **ὁμοιωθήμεναι [ὁμοιωθῆναι] ἄντην**: 'to liken himself to me before my face;' **ἄντην** is adv. (cf. **ἀπριάτην**, v. 99).

188. **Πηλεΐωνι**: dat. of possessor; the patronymic ending **-ων** is infrequent in comparison with **-ίδης**, see on v. 7. — **οἶ**: this is one of the common cases where the dat. limiting the verb takes the place of a gen. limiting the noun **ἦτορ** or **στήθεσσι**. Translate vv. 188, 189: 'Woe came to Peleus's son, and his heart was perplexed in double-wise in his shaggy breast.'

190. **φάσγανον**: probably derived from **σφάζω**, and so originally meaning 'slaughter-knife,' but here equals **ξίφος**, **ἄορ**, and means 'sword.'

191. **τοὺς μὲν ἀναστήσειε**: 'should make start up the rest of the chiefs.' At the assembly of chiefs (**βουλή γερόντων**), the speaker stood and the others remained sitting. Cf. vv. 58, 68, 101. The opts. in this v. represent subjs. of direct discourse (G. 256, H. 866, 3) changed to opt. under the influence of the secondary tense **μερμήριξεν**. — **ἐναρῖζοι**: 'strip off armor' (**ἐναρα**), presupposes, of course, the killing of Agamemnon.

192. **θυμόν**: 'fury.'

193. **εἶος [ἔως]**: *metathesis quantitatis*. See Sketch of Dialect, § 1, 4.

194. **ἦλθε δ' Ἀθήνη**: **δέ** in *apodosis*: 'then came Athena.' The change of tense marks the commencement of the apodosis. Cf. v. 58.

195. **οὐρανόθεν [ἐξ οὐρανοῦ]**. — **πρὸ . . . ἦκε**: tmesis. Cf. **πρόταψεν**, v. 3.

196. **ἄμφω**: governed by **φιλέουσα**, for **κηδομένη** takes the gen. Cf. v. 209; cf. also H. 204, **Ἐκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ**.

197. **στή δ' ὀπίθεν**: 'she stood behind,' or perh. 'she stepped up from behind' (see on v. 6.) — **κόμης ἔλε [εἶλε]**: 'plucked by the hair,' gen. of part taken hold of. G. 171, 1, H. 738.

198. **δράτο [ἑώρα]**: see on v. 56.

199. Notice the four aorists in this and the next verse, all describing

single acts quickly accomplished. — θάμβησεν [ἐθαύμασεν]. — μετὰ . . . ἐτράπετο (2 aor. midd. from τρέπω): here used in literal sense (contrast with v. 160), 'turned him about.'

200. οἱ [αὐτῇ]: nearly equal to poss. gen. limiting ὅσσε (see on v. 188). Translate the last hemistich: 'for her terrible eyes shone brightly.' Or δεινῶ may be taken as predicate: 'dreadful was the gleam of her two eyes.' — φάανθεν [ἐφάνθησαν]. Cf. κρήνον [κρῶνον], v. 41.

201. Translate: 'and having raised his voice (as preliminary to speaking) he was addressing her with winged words.' Words are called 'winged' because they 'fly' so quickly from the lip to the ear.

202. Τίπτ(ε) [Τί ποτε]. — αὐτ(ε): 'again,' as if he had said 'One vexation after another, here you are once more!' — αἰγιόχοιο Διὸς τέκος: example of a combination of words (three dactyls) which fits easily into the verse, and is used, perhaps, as a half-conventional phrase, without very distinct thought of its meaning. — εἰλήλουθας [ἐλήλυθας]: closes a spondaic verse.

203. ἔδη [ἔδης]: see on v. 56. — Ἀτρεΐδαο [Ἀτρεΐδου]. In B 185 we find Ἀτρεΐδεω. See Sketch of Dialect, § 1, 4.

204. τελέεσθαι: fut. inf. midd. with pass. signif.

205. ἧς ὑπεροπλῆσι: 'because of his deeds of arrogance.' — ἧς: dat. pl. fem. of the poss. pron. ὅς, which is poetic. In Attic Greek, the place of the poss. pron. of the 3d sing. is supplied by the gen. of the personal pron. αὐτοῦ, αὐτῆς. The article alone has also frequently the force of a possessive. — τάχα ποτέ: 'at no distant day,' 'right soon.' — ἄν . . . ὀλέσση: potential use of subj. (see on v. 137).

207. τὸ σὸν μένος: 'that wrath of thine.' — εἴ κε πίθηαι [ἐὰν πίθῃ]: see on v. 67.

208. οὐρανόθεν: cf. v. 195.

209 = 196. — Distinguish ὁμῶς: adv. 'alike,' and ὅμως: conj. 'yet.'

210. ἔριδος: gen. of separation, 'from strife.' — ἔλκεο [ἐλκου]: inv. prs. 'be drawing.'

211. ἔπεισι: 'with words,' if only deeds of violence be foregone. — ὥς ἔσται περ [ὥσπερ ἔσται]: lit. 'as shall be,' an elliptical phrase capable of different interpretations. It may mean: 'as you will do (in any case),' or it may refer to the future humiliation of Agamemnon, in which case a word must be supplied, and we might translate: 'predicting how it shall be.' In this and the follg. vv. three different forms of the future of εἰμί occur.

212. ὦδε γὰρ ἐξερέω: another freq. combination of words (penthemimeris), see on v. 202, which fits easily into the verse. — τό: how decide whether relative or demonstrative? The presence of conj. δέ decides.

214. ὕβριος [ὑβρεως]: notice omission of the article, which would be expected in Attic. — ἴσχεο [ἔχου]: 'restrain thyself.'

216. σφωίτερον: poss. pron. (poetic form) formed from dual of the

pers. pron. of 2d person. See Sketch of Dialect, § 14, 1. Translate: 'the word of you both,' i.e. of Athena and Hera. — εἰρύσσασθαι (closes spondaic verse): 'respect,' 'observe.' It is doubtful whether this form is to be derived from the root (F)ερν-, ἐρύω, 'draw,' or from a root (σ)ερF-, Lat. *servare*. It is easy to derive, from the idea of 'drawing to one's self (for protection),' the meaning 'defend,' 'maintain,' 'respect.'

217. καὶ μάλα περ κεχολωμένον [καίπερ μάλα κεχολωμένον]: the separation of καὶ περ (like ὥς περ, v. 211) may be compared to tmesis. κεχολωμένον agrees with subj. of εἰρύσσασθαι, i.e. ἐμέ or τινά.

218. 'Whoso obeys the gods, they hearken well to him.' For sentiment, cf. Prov. xv. 29, John ix. 31. In ἔκλυον we have the first example of the gnomic aor., to express a general truth (so called because this use of the aor. is freq. in proverbs, γνῶμαι). G. 205, 2, II. 840. The aor. here is equal to a prs. and hence the subj. in conditional rel. sentence. — ὅς κε ἐπιπείθεται: general condition referring to present time. If τ' before ἔκλυον is for τε, it may be compared with the same word in vv. 81, 82. There the enclitic is found with no connecting force in both principal and subordinate clauses; here it stands only in the apodosis. Others would see in τ', the particle τοι, and translate: 'surely.'

219. ἦ: ipf. 3 sg. from defective verb ἦμι, Lat. *avio*, occurs in Hom. only in this form. In Attic Greek, ἦμι, 1 sing. prs., and ἦν and ἦ, 1 and 3 sing. ipf., are found. — σχέθε [ἔσχε]: 'held,' 'stayed;' for formation in θ, see G. 119, 11. II. 498.

220. ὦσε [ἔωσε]: from ὠθέω. — οὐδ' ἀπίθησε: first instance of litotes. Litotes (λιτότης, 'simplicity') is a form of statement which, because of its studied simplicity, and evident inadequacy, is accepted for much more than it actually asserts. Here, e.g. 'did not disobey' = 'did not fail to obey' = 'obeyed at once.' Examples of litotes are familiar in all literatures. Compare Milton's 'with unblest feet' = 'with feet accursed.' Nor is this figure of speech by any means confined to poetry, but it is very frequent in prose: e.g. a citizen of 'no mean city'; his last service was 'not his least.' Dr. O. W. Holmes remarks that the humor of many persons consists largely in understatement. That this is very true of American humorists will be evident to any one who peruses a few pages of Mark Twain or Artemus Ward.

221. βεβήκει: 'was gone.' As the pf. in Hom. freq. = prs., so the plupf. naturally = ipf.

222. δώματ' ἐς: 'into the palace.' — μετὰ δαίμονας ἄλλους: lit. 'into the midst of,' i.e. 'after other deities.'

223. ἀταρτηροῖς: 'hard,' 'unfeeling.'

224. λήγε χόλοιο: see on v. 210.

225. κυνὸς ὀμματος ἔχων (see on v. 159): expressive of utter shamelessness, as κραδίην ἐλάφοιο (ἔχων) denotes extreme cowardice: 'with the eyes of a dog, with the heart of a deer.' It might be more natural to say in English: 'with the eyes of a dog, with the heart of a hare.'

226. ἐς πόλεμον: 'for combat,' last syllable of πόλεμον lengthened in thesis before caesura.

227. To 'lie in wait in ambush' is the highest test of the courage of the Homeric hero. This duty falls to the 'champions,' ἀριστῆες. — ἀριστήεσσι [ἀριστεύεσσι].

228. κῆρ: lit. 'death-angel,' i.e. death in person, certain death. Distinguish ἡ κῆρ and τό κῆρ: 'heart.' — εἶδεται [δοκεῖ]: from Hom. pres. εἶδομαι. Notice parataxis in sentence introduced by δέ = γάρ.

229. λώιον [λῶον]: 'more gainful.' — κατὰ στρατὸν εὐρύν: 'throughout the broad (widespread, as lying in camp) army.'

230. ἀπο-αίρεσθαι: the failure to elide shows that αἰρέω orig. began with a consonant, which, however, is sometimes (cf. v. 182) ignored. — ὅστις [ὅς ἂν] εἴπη: for subj. see on v. 218. — σέθεν [σοῦ]: gen. depends upon the adv. ἀντίον. G. 182, 2, H. 757.

231. βασιλεύς: nom. in exclamation, which sometimes takes the place of a second voc. (it here follows οἰνοβαρές). G. 157, N., H. 707. — οὐτιδανοῖσι: for dat. see on v. 180, 'among worthless subjects,' lit. 'people of no account' (οὔτις). The second half of the verse explains how it is possible for him to be δημοβόρος.

232. ἦ γὰρ ἂν . . . λωβήσαιο: 'for verily thou wouldest offer insult for the last time,' were not thy subjects worthless (εἰ μὴ οὐτιδάνοις ἀνάσσοις). Instead of supplying the ellipsis, we may use the word 'else' (= 'if this were not so'): 'else thou wouldest surely,' etc.

233. ἐπί: adv. 'besides,' 'thereto.' Notice the lengthening of a final vowel before follg. liquid (easily and doubtless doubled in pronunciation); pronounce ἐπὶ μμέγαν. Cf. v. 283, and see Essay on Scanning, § 5, 3.

234. τόδε σκήπτρον: each speaker in the assembly received from the herald the scepter, which gave the recipient the right to speak (the floor) as long as he held it. Cf. Γ 218. — μέν [μήν].

235. φύσει: fut. act. from φύω. — πρῶτα: 'first,' i.e. 'once for all.' — τομήν (τέμνω, 'cut'): 'stock,' 'stump.' — ὄρεσσι: dat. pl. from ὄρος.

236. περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψεν: the verb takes two accusatives as a verb of depriving: 'for, see (ῥα)! the steel hath stripped off from it (ἐ, here neuter) on every side (περὶ) its leaves and bark.'

237. μιν [αὐτό].

238. δικασφόροι: 'warders of justice.' — θέμιστας πρὸς Διὸς εἰρύαται: 'maintain the laws in the name of (lit. before the face of) Zeus.' It is uncertain whether εἰρύαται is a sync. pres. [εἰρύ(ο)νται], or a pf. with pres. signif. For root and radical signif. see on v. 216.

239. ὁ δέ: 'and this.' ὁ instead of τό from the influence of the pred. noun ὄρκος. H. 617.

240. Ἀχίλλης: obj. gen. after ποθή, 'longing for Achilles.' — ἔεται [ἀφίεσθαι]. — υἱας: in Attic Greek, a prep. would be required. G. 162, H. 122.

241. τοῖς: dat. of advantage after χραίσμεν, 'to help them.' See on v. 28.

242. εἴτ' ἂν [ἔταν]. — ὑφ' Ἑκτορος: gen. of agent is natural, because πίπτωσι is in effect a passive verb and equivalent to, 'are thrown down.' The gen. might equally well be connected with θνήσκοντες.

243. ἀμύξεις: 'thou shalt rend.'

244. ὁ τ': ὁ = quod, as in v. 120, τε having no appreciable force. Thus ὁ τε is equal to ὅτι τε. ὅτι never loses ι by elision. It is Hom. simplicity, and no boasting, for the hero to call himself ἄριστος Ἀχαιῶν. — χωόμενός: see on v. 153.

246. πεπαρμένον (pf. ptc. from πείρω, 'pierce'): 'studded.' — ἔζετο [ἐκαθέζετο].

247. ἐτέρωθεν: 'on (lit. from) the other side;' cf. Lat. ex altera parte. — ἐμήνιε (ipf. from μηνίω): 'was giving vent to his rage.' — τοῖσι: see on v. 58.

248. ἀνόρουσε: 1 aor. from ὀρούω [ὄρνυμι]. — λιγύς: 'clear-voiced.' — ἀγορητής: lit. 'one who speaks in the ἀγορά;' synonymous with ῥήτωρ.

249. τοῦ [οῦ]: poss. gen. limiting γλώσσης. The force of καί can hardly be given in English. Cicero, de Senectute, x. has translated this verse: ex ejus lingua melle dulcior fluebat oratio. — γλυκίων [γλυκυτέρα]. ῥέειν [ῥρεῖ]: G. 98, N. 1, H. 411.

250. τῷ: 'for him,' i.e. 'before his eyes,' 'during his life;' for dat., G. 184, 3, N. 1, H. 771. — μερόπων: the derivation of this word is uncertain; its probable meaning is, 'mortal.'

251. ἐφθίαθ' [ἐφθιντο or ἐφθιμένοι ἦσαν]: plupf. pass. from φθίνω. Yet the sync. 2 aor. ἐφθίμην coincides in form with plupf. — οἱ [αὐτῷ]: see on v. 158. — τράφεν [ἐτράφησαν, 2 aor. pass. from τρέφω]. — ἦδ' ἐγένοντο: the natural order seems reversed. This hysteron-proteron may be explained by saying that the order is the natural one to one looking back.

252. μετὰ τριτάτοις [ἐν τρίτοις]: this use of μετὰ with dat. in sense of 'among' is wholly Homeric. Cf. Δ 61.

253. σφι [αὐτοῖς]. — μετ-έειπεν: εἶπον is redupl. 2 aor. from stem φει-. The full form was ε-φε-φει-ον. After the digammas fell away, the second and third epsilons were contracted into ει. The initial ε is the syllabic augment. See Sketch of Dialect, § 15, 2.

254. ὦ πόποι: interjection expressing either dismay, as here; or delight, as in B 272. Before vocatives ὦ is always written ὦ. Cf. Engl. O! and oh!

255. γηθήσαι: 3 sg. 1 aor. opt. from γηθέω.

256. κεχαροίατο: redupl. 2 aor. opt. from χαίρω.

257. 'If they learned all this (tale) of your strife': the gen. (dual) depends upon τάδε.

258. *περί* (in the first hemistich) = *περίεστε*. The verb takes after it a gen. (as a word of superiority), and *βουλήν*, as an acc. of specification; the explanatory inf. *μάχεσθαι* is precisely equivalent to an acc. of specification *μάχην*.

259. *ἄμφω δέ, κτλ.*: an example of parataxis; instead of *δέ*, we might have had, in prose, *γάρ*.

260. *ἤπερ* [*ἤπερ* or *ἤ*]. — *ὑμῖν*: attracted from nom. *ὑμεῖς* (*sc.* *ἐστε*) by the preceding *ἀρείοι*.

262. *οὐ γάρ πω* [*οὐπω γάρ*]. — *ἴδωμαι* [*ἴδοιμι ἄν*, or *ὄψομαι*]: see on v. 137.

263. *οἷον Πειρίθοον*: attracted into the acc. by *τοίους ἀνέρας* of v. 262. A regular construction would require *οἷος ἦν Πειρίθοος*. Peirithoos was king of the Lapithai, a powerful tribe in Thessaly. Dryas, Kaineus, Exadios, and Polyphemos were chiefs of the Lapithai. To the marriage of Peirithoos with Hippodameia, the wild tribe of Centaurs were invited. Under the influence of wine, they attempted to carry off the bride and other women of the Lapithai. Theseus and Peirithoos led the resistance, and the Centaurs were overcome. The fact that Theseus, the national hero of Athens, was associated by old legend with Peirithoos, probably led to the interpolation of v. 265 in the interest of Athens, by some Athenian rhapsodist.

266. *κάρτιστοι*: metathesis. See Sketch of Dialect, § 7, 2. *δή* emphasizes the superlative: 'the very strongest.' — *κείνοι* [*ἐκείνοι*].

267. *μέν* [*μήν*]: so also in vv. 269, 273.

268. *φηρσίν* (probably an Aeolic form for *θηρσίν*): 'wild people,' lit. 'wild beasts'; the Centaurs were represented, in later times, as half man and half beast. — *ἀπώλεισαν*: transitive, *sc.* *αὐτούς*.

270. *ἐξ ἀπίης γαίης*: defines *τηλόθεν*, 'from far away, [namely] from a remote land.' — *αὐτοί*: the fact that the heroes 'themselves' sent for him shows what was his reputation even in his youth.

271. *κατ' ἐμ' αὐτόν*: 'by myself,' either as single combatant or at the head of his followers. The meaning is that he was not a subordinate, but fought independently. This no one of his present contemporaries could imitate (*οὐτις ἂν μαχέοιτο*).

273. *μεν βουλέων ξύνιεν* [*τῶν βουλῶν μου συνίεσαν*]: 'listened to my counsels.' G. 171, 2, H. 742.

274. Compare the repetition of the verb *πείθομαι* in this and follg. v. with the repetition of *κάρτιστοι* in v. 266.

275. *ἀγαθός περ ἐών*: see on v. 131. — *ἀποαίρεο* [*ἀφαιροῦ*]: see on v. 230. — *κούρην*: see on v. 98.

276. *ἔα*: prs. impv. from *εἶω*.

277. *Πηλεΐδῃ ἔθελ'*: pronounce *δη-εθελ'*, by synizesis. — *ἐρίζεσθαι* [*ἐρίζειν*]. — *βασίλῃ*: for dat. G. 186, N. 1, H. 772.

278. *οὐποθ' ὁμοίης*: 'never a like,' *i.e.* 'always a greater,' an example of litotes. — *ἔμμορε*: 2 pf. from *μείρομαι*, see Sketch of Dialect, § 22, 1.

279. *ῥτε* [*ῥ*]: enclitic *τε* without appreciable meaning. See on v. 86.

280. *ἔσσι, γένατο*: both in protasis; the apodosis begins with *ἀλλ'*. For loss of accent of *ἀλλ'* with elided vowel, see G. 24, 3, H. 107. — *πλεόνεσσι* [*πλέοσι*]: for dat. see on v. 179. — For distinction between *καρτερός* and *φέρτερος*: see on vv. 178, 186.

282. *σὺ δέ*: 'and do thou,' turning to Achilles. — *τεόν* [*σόν*].

283. *λίσσομ(αι)*: this elision could not occur in prose. — *Ἀχιλλῇ*: dat. of advantage with *μεθέμεν* [*μεθεῖναι*, 2 aor. inf. from *μεθήμι*], translate: 'to abate thy wrath for Achilles,' *i.e.*, since he is the reliance of the Achaians.

284. *πολέμοιο*: objective genitive after *ἔρκος*, 'bulwark of (in) combat.'

287. *ὅδ' ἀνὴρ* [*ὅδε δ' ἀνὴρ*]. — *περὶ . . . ἔμμεναι* [*περιεῖναι*]: see on v. 258. Agamemnon has no substantial charges to make against Achilles, but can only reiterate what he has already (vv. 175 follg.) said.

289. *τιν(α)*: 'one (at least);' he means, of course, himself. *τινά* is subj. of *πείσεσθαι*, after which *ᾧ* is cogn. acc.

291. *προθέουσι*: often taken from *προθέω*, in which case the form requires no comment. One would translate: 'On this account do words of insult rush forth for him (οἱ) to utter?' But one may consider *προθέουσι* = *προτιθέασι*, as if there were a pres. *θέω* formed from the root *θε-* of *τίθημι*, and translate: 'On this account do they (*i.e.* the gods) permit (lit. 'set before') him to utter words of insult.'

293. *ἦ γάρ κεν καλεοίμην*: see on v. 232.

294. *πάν ἔργον*: 'in every matter,' not necessary to sense but anticipates *ὅττι κεν εἴπῃς*.

295. *γάρ*: calls attention to the fact that the prohibition *μὴ σήμαινε* is the reason for the command *ἐπιτέλλεο*. Translate: 'Lay these commands on others if you choose (*δή*); you certainly (*γάρ*) shall not be giving directions to me.'

296. *οὐ γάρ . . . ὅτω*: repeated sarcastically from Agamemnon's threat, v. 289.

297. Common verse to introduce a transition.

298. *χερσὶ* (scarcely differs in meaning from *βίῃ*): 'by force.' — *οὔτοι*: 'by no means.' Distinguish *οὔτοι*, and *οὗτοι*: 'these.' — *εἵνεκα κούρης* [*κóρης ἔνεκα*]: 'on account of a maid.'

299. *τῷ* [*τινι*]. — *ἐπεὶ μ' ἀφέλεσθέ γε δόντες*: 'since you but took away what you gave.'

300. *τῶν ἄλλων*: part. gen. depending upon *τι*. — *τῶν* in follg. v. takes up again *τῶν ἄλλων*, but is not necessary to complete sense.

302. *εἰ δ' ἄγε*: with *εἰ*, it is generally supposed that *βούλει* is to be supplied: 'but, if thou dost wish, come on.' — *γνώωσι* [*γνώωσι*].

303. *ἔρωσσει*: *ἔρωέω*, in this and in one other place, π 441, means 'flow'; elsewhere always, 'hang back from,' 'recoil from.'

305. *ἀνστήτην*: for apocope, see on v. 144. The assembly was dissolved by rising, *ἀνστήτην λῦσαν* [*ἀναστάντες ἔλυσαν*].

306. *ἔσας* [*ἴσας*]: an *ε* was frequently prefixed, for greater ease in pronunciation, to several words which orig. began with *F*. It was easier to say *ἔFισος* than *Fισος*. Another example is *εἴκοσι*, 'twenty,' cf. Lat. *viginti*.

307. *Μενoitιάδη*: for formation of patronymic, see G. 129, 9 b., H. 559 a. Considerable familiarity with the events of the Trojan war is taken for granted. Here it is assumed that Patroklos will be known by his patronymic alone. — *οἷς ἐτάροισιν* = *τοῖς ἐταῖροις*.

308. *θοήν*: one of Homer's habitual epithets. — *ἄλαδε* [*εἰς ἄλα*].

309. *ἔρετας*: from nom. sing. *ἐρέτης*. — *ἔσ-ἔκρινεν*: the verb is used in a pregnant signif. 'chose (for and sent) into.' — *εἴκοσι*: see on *ἔσας*, v. 306.

310. *βῆσε* [*ἐβίβασε*]: 1 aor. with causative signif.

311. *ἐν δ'*: 'and among them,' adverbial.

312. *κλευθα*: species of cognate acc. after *ἐπέπλεον*, cf. such phrases as *λέναι ὁδόν*, G. 159, N. 5, II. 715 b.

313. The people had not washed during the continuance of the plague. Now they are to bathe themselves and cast off (*ἐβαλλον*) the offscourings (*λύματα*) into the sea. This rite was symbolical of their desire to remove whatever in their persons had occasioned displeasure in the god.

315. *τελέσσας*: 'bringing fulfilment,' 'effective.'

316. *θιν'* (a): see on v. 34; if the noun were in dat., the accent of the elided form would be *θίν'*. — *ἀτρυγέτοιο*: 'restless,' a habitual epithet (see on v. 308).

317. *οὐρανόν*: acc. of limit of motion, used very freq. in Hom., without preposition, of both persons and places. — *ἐλισσομένη περὶ καπνῷ*: 'whirling around in smoke,' i.e. the fragrant smoke of burning flesh rose within (distinguished by its color) the smoke which ascended from the burning wood. *καπνῷ* is local dat., and *περὶ* is adv.

318. *τά* [*ταῦτα*]: i.e. 'their duties.' — *ἐπηπελῆσε*: for the threat, see v. 181 follg.

320. *Ταλθύβιον*: Herod. (vii. 134) tells us of those who still claimed to be descendants of the Hom. Talthybios. — *Εὐρυβάτην*: in B 184 a like-named herald of Odysseus is mentioned.

321. *τῷ οἱ ἔσαν* [*ᾧ αὐτῷ ἦσαν*]. — *κήρυκε*: word of wider signif. than our 'herald'; it involves the idea of personal service rendered, something like 'body-servants,' 'henchmen.' *θεράπων*, on the other hand, implies a relation more near equality even than that of esquire to his knight.

323. *ἐλόντ(ε)*: nom. agreeing with subj. of *ἀγέμεν*, here used as inv., 'take by the hand and lead' (see on v. 21).

324. *εἰ δέ κε μὴ δώησι* [*ἐὰν δὲ μὴ δῶ*] *ἐγὼ δέ*: example of *δέ in apodosi* (see on v. 137), 'then I will come and take.'

325. *τό*: 'it,' i.e. his coming and taking. — *καὶ ῥίγιον*: 'even more

dreadful.' This comparative, like *κέρδιον* from *κέρδος*, *κύντερον* from *κύων*, is formed from the stem of a noun and has no positive. — *ῥίγος* (Lat. *frigus*): 'cold,' 'chill,' so that *ῥίγιον* lit. means 'more chilling.'

326. *κρατερὸν . . . ἔτελλεν*: parataxis, emphasizing the successive acts. We might have expressed it as a dependent clause: 'while he was laying a stern charge upon them.'

328. *ἐπὶ τε κλισίας*: the preposition is here expressed which was omitted v. 322.

330. *ἄρα*: 'I ween.' — *γῆθησεν*: aor. denotes the inception of a feeling, 'feel delight.'

331. *ταρβήσαντε*: also of sudden feeling, 'struck with dread.' — *αἰδομένο*: 'reverencing' (his rank), of habitual mental attitude.

332. *ἔρέοντο*: 'were they asking.' *ἔρέομαι* = *εἶρομαι* = *ἔρομαι* [*ἐρωτάω*].

333. *ὁ ἔγνω*: a real hiatus, whereas *ἔγνω Φῆσι* is only apparent hiatus.

334. The heralds, in Homer, are under the especial protection of Zeus; later, Hermes was their patron.

335. *μοι*: see on v. 153.

336. *ὃ* [*ὅς*]: article used as relative. — *σφῶι*: 'you both.'

337. *Πατρόκλεις*: contracted 3 decl. voc. for *Πατρόκλεες*, G. 52, 2, N. 3, H. 729 c. Below, v. 345, occurs the 2 decl. form.

338. *σφωιν*: the dual forms of the pron. of 3d pers. are enclitic. Contrast this form with *σφῶι*, v. 336. — *τῷ αὐτῷ* [*τούτῳ αὐτῷ*]: 'both of these men themselves,' not, as in Attic, 'the same.'

339. *πρός*: 'before the face of.'

340. *τοῦ*: with strong demons. force, 'that king, ruthless as he is.' — *εἰ γένηται* [*ἐὰν γένηται*]. — *δὴ αὖτε*: synizesis (see on v. 277).

341. *ἐμῷ* [*ἐμοῦ*]: obj. gen. after *χρειώ*.

342. *τοῖς ἄλλοις*: dat. of adv., common constr. in Hom. after this verb instead of gen. of separation (see on v. 67).

343. To 'think at the same time of the past and the future' is the mark of wisdom, for we judge of the future only by the past. A similar expression occurs Γ 109.

344. *μαχέονται* [*μάχονται*]: as the tense of *οἶδε* is primary, the mood should strictly be subjunctive; the opt. represents the purpose as remoter.

345. *φῶι*: see on v. 20.

347. *ἀγειν*: inf. of purpose (see on v. 5). — *ἔτην* [*ἤείτην*].

348. *ἀέκουσ'*: because she loved Achilles.

349. *ἐτάρων*: connect with *νόσφι λιασθείς*.

350. *θιν' ἐφ' ὁλός*: *θιν'* (a) depends upon *ἐπὶ*, a dependence not indicated, in this case, by anastrophe, Sketch of Dialect, § 6, 1. — *ἄλς*: the sea near the shore: *πόντος*: the deep sea.

351. *ἤρῃσατο*: from prs. *ἁράομαι* — *πολλά*: used as in v. 35 with verb of praying. — *ὀρεγνύς*: 'stretching out' his hands, i.e. toward the sea, the home of Thetis.

352. *περ*: 'very,' heightens the meaning of *μινυνθάδιον*, see on v. 131. — *ὀφείλλεν* [*ὀφείλε*]: ipf. 3 sg. Be careful not to connect it with *ὀφέλλω*, 'increase.'

356. *ἡτιμήσεν*: see on v. 11. — *ἀπούρας* [*ἀπαυράσας*]: anomalous aor. ptc., referred to *ἀπαυράω*.

358. *βένθεσσι*: from nom. sing. *βένθος* [*βάθος*].

359. *ἀνέδνυ*: lit. 'went up to the top of.' Hence the idea of departure or flight, and the meaning 'left' with follg. gen. of separation, *ἀλός*. — *ἡύτ* [*ῥοπερ*]: any one who has seen a mist disappear from the surface of the sea will appreciate the propriety and beauty of the comparison, *ἡύτ' ὁμίχλη*.

361. *κατέρεξε*: 'stroked,' uncertain from what prs. The form suggests the pres. *κατα-ρέζω*, but the meaning would more readily be derived from *κατ-ορέγω*. — *ἔπος τ' ἔφατ'*, *ἔκ τ' ὀνόμαζεν*: 'spoke (lit. 'spoke a word') and called him by name.' The name of the person usually follows immediately. Here *τέκνον* is equivalent to such a name.

362. *σε φρένας*: 'you,' i.e. 'your heart,' 'your breast.' *φρένας* is in partitive apposition with *σε* (see on v. 150).

363. *εἶδομεν* [*εἰδῶμεν*]: pf. subj. See Sketch of Dialect, § 24, 4, d.

365. *ταῦτα πάντα*: obj. of *ἀγορεύω*. — *εἰδυῖη*: implies in a general way the omniscience of the gods, even of those, like Thetis, of secondary rank.

366. *ῥαχόμεθ'*: i.e. in one of the marauding expeditions in the Troad (see on v. 125). Achilles speaks with perfect naïveté, unconscious that participation in such warfare might be considered cause for censure. — *Θήβην*: Thebe, under Mt. Plakos in Mysia, was the home of Hector's wife Andromache. Cf. Z 371-425. — *ιερήν*: orig. meaning 'strong,' though the later common signif. 'sacred' is also frequent in Hom.

367. This verse is a brief description of ancient warfare: the sacking of the city includes the slaughter of most of the men, and the sale into slavery of the women and children.

368. *τὰ μὲν*: like *πάντα* in v. 367, refers chiefly to women. — *εὖ*: 'fairly,' 'justly,' 'duly.'

369. *ἐκ δ' ὄλον*: as *γέρας* of the generalissimo, see on v. 167.

370. *δ' αὖθ'*: 'and thereafter.'

372-379 = 12-16, 22-25.

380. *πάλιν*: as in v. 59, of place, 'back again.'

381. The simplicity of the language and thought guards sufficiently against obscurity, and we easily perceive that the subj. of *φίλος ἦεν* is *ὁ γέρας* or a word referring to it.

382. *βέλος*: sing. used in collective sense. Cf. v. 51; cf. also *δάκρυ χέων*, v. 357. In *οἱ δέ νυ λαοί* and *τά δ' ἐπ' ἔχετο κῆλα θεοῖο*, we have good examples of the demonstrative use of the article, the substantives being appended as appositives: 'and so (νυ) they, the people;' 'and they were

speeding, shafts of a god.' — *ἐπ-ασσύτεροι*: in form, a double comparative. The reg. comp. from *ἄγχι* is *ἄσσον*, and to *ἄσσν-* (Aeolic for *ἄσσο-*) *-τερος* is affixed.

384. *ἄμμι*: see Sketch of Dialect, § 14, 1.

385. *θεοπροπίας*: see on v. 109. — *Ἐκάτοιο*: nom. *Ἐκατος* is regarded as a short form ('pet-' or 'nick-name') for *Ἐκατηβόλος*, v. 370.

386. *πρῶτος κελόμεν*: 'was the first to urge.'

388. *ἡπελιήσεν μῦθον*: 'uttered a threatening word,' the verse beginning with spondees befits the portentous announcement; for acc. *μῦθον*, see G. 159, R., H. 716 a. — *ῥ* [*ʒs*].

390. *πέμπουσι*: 'are escorting.' — *ἄνακτι*: Apollo (cf. vv. 36, 75).

391. Translate: 'But heralds have just gone forth from my tent leading the other (*τὴν δέ*), the maiden, Briseus's daughter.'

392. *τὴν* [*ἦν*].

393. *περί-σχεο* [*περίσχου*]: lit. 'hold (thine arms) about,' 'protect.' — *ἔης*: an anomalous form; commonly explained as gen. of Hom. adj. *ἥης* [*ἀγαθός*] with changed breathing, and translated 'brave.' If we accept this rendering, we have here another instance of Homeric naïveté (see on v. 244). But it is quite probable that the orig. form was *ἔοιο* [*οῦ*], gen. of possessive pron., and that this could orig. be used of all persons. Here it would mean 'thy.'

394. *Δία λίσαι*: final vowel lengthened before liquid, as in v. 233.

395. *ἔπει*: 'by word' — *ᾤνησας*: 1 aor. from *ὀνίνημι*, 'didst please.'

396. *πατρός*: i.e. Peleus. Connect *σέο* with *ἄκουσα*; *πατρός* with *μεγάρουσι*.

397. *δτ'(ε) ἔφησθα*: 'when thou wast saying;' not strictly necessary, as *ἀμύναι* could depend upon the idea of saying implied in *εὐχομένης*.

399. *ὁππότε*: 'when once upon a time.'

400. As the three deities here mentioned are the very ones who are most active in behalf of the Greeks, Zeus will be likely to aid the Trojans, were it only to thwart their wish.

401. *ὑπελύσας*: *ὑπό*, 'from under the weight of,' for the deities are thought of as having already laid hands on Zeus.

402. *ᾧχ'* [*ᾧκα*]: cf. Lat. *ocior*, *ocius*. — *μακρόν*: 'long' in reference to height and depth, 'lofty.'

403. When two names for the same object existed side by side, one was frequently referred to the speech of the gods; the other to the speech of men (cf. B 813). The divine name is usually of clearer significance Briareus means 'Crusher' (*βριαρός*). *Αἰγαίω* may be traced back, through *αἰγή*, to *αἰγίς*, *αἰσσω*, and probably means 'Rusher.'

404. *οὐ πατρός*: *patris sui*, Poseidon; *οὐ* is gen. of possessive pron.

406. *καί*: compare in meaning with *καί* in v. 249, 'he it was whom.' Notice the paronomasia in *ὑπ-έδεισαν* and *ἔδησαν*.

407. *λαβὲ γούνων*: gen. of part taken hold of (cf. vv. 192, 323). The

form γούνων is a simpler one than Attic γονάτων. It consists of the stem of the word, γονν-, and the gen. pl. ending -ων. Out of γονφων has come γούνων. The *F* is heard before, instead of after, *ν*.

408. αἰ κέν πως ἐθέλῃσι ἐπὶ Τρώεσσι ἀρῆξαι: 'on the chance that he may perhaps choose to give aid to the Trojans;' we have here an example of the posterior condition (see on v. 67).

409. ἔλσαι (from present εἰλέω, stem *Feλ-*): depends upon ἐθέλῃσι. Though a liquid stem, it takes the tense-sign σ in 1 aor. The original initial *F* accounts for the apparent hiatus ἔλα ἔλσαι, as also for the syllabic augment in 2 aor. pass. ἐάλην (ἐFάλην).

410. ἀποκτεινόμενος: here used as passive, though usually the pass. of ἀποκτείνω is represented by the proper tense of ἀποθνήσκω.

412. ὅ τ' [ὅτι τε]: see on v. 244. — ἄτην: 'folly,' 'infatuation.'

413. κατὰ . . . χέουσα: tmesis.

414. αἰνά: adv. with τεκοῦσα, 'having brought thee forth to my woe.'

415. αἰθ' ὄφελος [εἰθ' ὄφελος]: 2 aor. from ὀφείλω. — ἀδάκρυτος καὶ ἀπῆμων: perh. a kind of litotes = 'full of joy and happiness.'

416. μίνυνθα: adv. limiting ἔστι understood; ἔστι may be translated 'continues.' — περ: as in v. 131. — δῆν (orig. δFην) lengthens a preceding vowel.

418. ἔπλεο (2 aor. from πέλομαι): 'thou hast become.' — τῷ: 'therefore.' — κακῇ αἰσῇ τέκον: equivalent to αἰνὰ τεκοῦσα, v. 414.

419. τοῦτο ἔπος [τοῦτο τὸ ἔπος].

420. Ὀλυμπον: the mountain in Thessaly (cf. v. 44), not vaguely 'heaven.' — αἰ κε: 'on the chance that' (see on v. 67).

421. παρήμενος: 'sitting near,' with idea of inaction, as in v. 488; cf. also B 688, 694.

423. μετ' Αἰθιοπῆας; as in v. 222. The Homeric Okeanos is a great stream flowing around the earth. The Aethiopians are represented as a pious folk who dwell in two tribes on the edge of the earth's disk, to the S. E. and S. W. — ἀμύμονας: see on v. 92.

424. χθιζός: adj., though more conveniently translated as adv. (cf. v. 497). — κατὰ δαῖτα: 'on ground of a feast.' — ἔποντο [εἶποντο].

426. χαλκοβατὲς δῶ [δῶμα]: 'palace with bronze threshold.' The palace of Zeus, as well as those of the other gods, was the work of Hephaistos (cf. v. 607).

427. γουνάσομαι: has acquired the secondary meaning and transitive signification, 'beseech.'

428. ἀπεβήσετο [ἀπέβη, cf. E 133]: 1 aor. with inflection of 2 aor. — αὐτοῦ: 'there.'

429. γυναικός: for case, see on v. 65.

430. ἀέκοντος: gen. dependent upon βίη, 'in despite of him (though) loth.' Do not join the gen. with ἀπηύρων, which takes a double acc.

431. ἄγων: appropriate word, because a hecatomb consisted of cattle.

432. πολυβενθός: from nom. sing. πολυβενθός. — ἐντός: constantly used in Hom. as a prep. (see on v. 71).

433. ἱστία στείλαντο: 'they took in *their* (force of midd.) sails.' For pictorial representation of Hom. ship, see Hom. Dict., Plate IV.

434. προτόνοισιν ὑφέντες [2 aor. ptc. ὑφ-ίημι]: 'letting it down by (slacking off) the fore-stays.'

435. τήν: i.e. ναῦν. — προέρισσαν: from προ-ερέσσω.

436. εὐνάς: 'mooring-stones,' large stones serving the purpose of anchors, to which ropes were attached. — κατέδησαν: 'bound fast.' The vessel was anchored, bow toward the sea, by the εὐναί. The πρυμνήσια, 'stern-cables,' kept the stern close to shore.

437. ἐπὶ ῥηγμῖνι: the effect of the orig. initial *F* of ῥηγμῖνι (*F*ρήγνυμι, *frango*) is seen in the lengthening of the preceding vowel by position. — βαῖνον: 'were disembarking, i.e. one after another. This is the descriptive ipf. Notice, in vv. 437-9, three examples of tmesis.

439. The large number of spondees in this verse (it contains only one dactyl) is noticeable. The slow movement of the line suggests that it describes the debarkation of the most important person. La Roche says that the spondees are appropriate to her slow motion along the plank, and the dactyl to her spring from its end!

440. ἐπὶ βωμόν: for her restoration was out of fear of the god, not from any love for her father.

441. τίθει [ἐτίθει].

442. πρό μ' ἔπεμψεν: 'sent me forth.'

443. ἀγέμεν [ἀγειν]: inf. primarily of purpose (cf. v. 8), incidentally of result.

444. ἱλασόμεσθα: aor. subj. from ἱλάσκομαι, with shortened mood-sign. See Sketch of Dialect, § 17.

446. ἐδέξατο χαίρων: 'he received with joy.'

447. φίλην: see on v. 20. — κλειτήν: 'famous.'

448. ἐξείης: 'in order (of size).'

449. χερνίψαντο: χερνίπτομαι is a denominative from χέρνιψ, 'water used for washing hands.' — οὔλο-χύτας (ἀλέω, χέω): 'scattered barley.'

450. μεγάλα: 'aloud' (cf. vv. 35, 351). — χείρας ἀνασχών: the Greek, in praying, stretched forward and upward the hands with upturned palms.

451, 2 = 37, 38.

453. ἡμὲν . . . ἡδ(έ): correlative, 'as . . . so.' V. 454 is added as explanatory of ἐκλυες. Very likely in prose we should have had two participles, e.g. τιμήσας, ὑπάμενος, instead of the indicatives (ἐ)τίμησας, ὑψαο, without conjunctions. We often have such explanatory sentences in English, shown to be subordinate, not by a conjunction, but, as here, by being uttered in a lower tone of voice.

456. ἤδη νῦν: 'now forthwith.'

458. εὔξαντο: of silent prayer, contrasted with μεγάλ' εὔχετο, v. 450.

— **προβάλλοντο**: each one of those who participated in the sacrifice threw some of the *οὔλαι* upon the victim's head. The order of sacrifice was as follows: The hands were washed and the sacrificial barley was raised from the earth (v. 449). Then, after silent prayer, the head of the victim was sprinkled and the forelock cut off and burned (Odyssey, γ 446). These were preliminary rites: the victim's head was now drawn back and the chief person present, king or father of family, slew and flayed it. Then the thigh-bones were cut out and covered up with two layers of fat. Slices of meat from other parts of the carcass were laid upon them, and the whole was burned with libations of wine as the portion of the gods, who were supposed to be cheered by the savor (*κνίση*, vv. 66, 317) which rose toward heaven.

459. **αἰέρυσαν** [*ἀνείρυσαν*]: aor. from *ἀνερύω*. The following may have been the succession of forms by which we arrive at that in the text: the unaugmented, apocopated form would be *ἀνFέρυσαν*, — assimilation gives *ἀFFέρυσαν*, — the loss of one *F* leaves *ἀF(=αὐ)έρυσαν*.

460. **κατὰ . . . ἐκάλυψαν**: 'covered up close.'

461. **δίπτυχα**: acc. sing. fem. agreeing with *κνίσην* understood.

462. **σχίζης** [*σχίζαις*]: from nom. sing. *σχίζα*.

463. **πεμπώβολα**: large 'five-tined forks' (*πέντε, ὀβελός*) on which the vitals (*σπλάγχνα*, 'heart, liver, lungs') were placed for roasting.

464. **ἐπάσαντο**: 'tasted of;' this merely symbolical partaking was followed by the actual feasting, *δαίνυντο* (v. 468).

465. **τάλλα**: 'the remainder' of the victims. — **ἀμφ' ὀβελοῖσι ἐπειραν**: lit. 'spitted (so that it was) about spits,' i.e. 'transfixed with spits.'

466. **ἐρύσαντο**: 'drew off (from the spits).'

467. **τετύκοντο**: redupl. 2 aor. from *τεύχω*.

468. **δαιτὸς ἕξις ἐδεύετο** [*ἐδεῖτο*]: 'fail of the equal (i.e. fairly divided) share.'

469. **ἐξ ἔρον ἔντο** [*τὸν ἔρωτα (τὴν ὄρεξιν) ἐξεῖντο*]: 'dispelled the desire for food and drink.'

470. **ἐπιστέψαντο**: orig. meaning of *ἐπιστέφομαι* is 'fill full;' hence construed with gen. of material. A later derived meaning is 'crown.' From the word in this sense comes *στέμματα*, v. 14.

471. **νόμησαν**: from *νομάω*, 'distribute.' A *δέπας*, 'drinking-cup,' was held by each guest. The *κοῦροι* went about, pouring as they went a few drops into each cup, *ἐπάρχεσθαι δεπέσσει*, which the receiver immediately poured out as a libation to the gods. Then the cups were filled for drinking, the wine being dipped out with the *πρόχοος*. A fuller description of the whole ceremony is given in Odyssey, γ 340. — **ἐπαρξάμενοι**: *ἐπί*, 'successively' for all the guests; *ἀρξάμενοι*, 'having made the hallowed beginning.' But the 'hallowed beginning' was to pour a little wine, as above described, into each cup. The dat. *δεπέσσει* may accordingly be taken as local, 'in the cups,' or as dat. of advantage, for the action was performed 'for the cups.'

472. **μολπῇ**: includes song and dance.

473. **καλὸν** [*καλῶς*]. — **παιήονα** [*παιᾶνα*].

474. **μέλποντες Ἑκάεργον**: 'hymning Hekaërgos (Apollo);' for epithet, here a proper name, see on v. 147. — **φρένα**: acc. of specification.

475. **ἐπὶ . . . ἦλθεν**: 'came on,' 'came over them;' there is scarcely any twilight in Greece, so that *κνέφας*, 'darkness,' comes on rapidly.

476. They slept, not on board the ship, but on the shore, near which (see on v. 436) the ship was moored.

477. **ἡρι-γένεια**: 'early-born.' The first part of the word contains the root of Engl. 'early;' cf. Grk. *ἄριστον*, Germ. *Früh-stück*: 'early meal.' — **Ἥως** [*Ἑως*]: 'Morning-red,' 'Aurora.'

478. **ἀνάγοντο**: 'put to sea.' — **μετά**: see on v. 222.

479. **ἔκμενον** [*ἰκόμενον*]: 2 aor. ptc. without connecting vowel and with change of breathing. The meaning is: a 'coming' wind, i.e. a 'following,' 'favorable' wind (cf. La.: *ventum secundum*).

480. **στήσαντο ἱστὸν**: 'set up their mast (see on *στείλαντο*, v. 433).

481. **ἐν . . . πρήσε**: 'blew into.' The root *πρα-* means to 'spurt forth,' and is used of air, water, fire. The common form of the prs. in Attic prose is *πρίμπρημι*, with the meaning 'spurt forth fire,' 'burn.' — **ἀμφί**: adv. 'round about.'

482. **στείρη**: local dat. 'at the stem.' The thought is of the boiling of the water seen *at the stem*, rather than caused *by the stem*. Of course the two ideas are closely connected. — **πορφύρεον**: used with no distinct notion of any particular color; the meaning is, 'boiling,' 'swelling.' — **νηός**: gen. with *στείρη*, yet naturally translated as if gen. absol.

483. **διαπρήσσουσα**: orig. meaning of *πράσσω* is 'pass over,' (*πέρας, περάω*). This passage illustrates the transition to the later common meaning 'accomplish;' see also Γ 14. — **κατὰ κύμα**: *per undam*.

484. **κατὰ στρατόν**: 'opposite the encampment.'

485. **ἔρυσσαν** [*εἴρυσσαν*].

486. **ὑπό**: adv. 'underneath.' — **ἔρματα μακρά**: 'long shores,' i.e. 'props.'

487. **ἔσκιδναντο** [*ἐσκεδάννυντο*]: 'began to disperse.'

488. **μήνι**: see on v. 247.

489. **υἱός**: *υἱ-* is to be scanned short; **ΥΟΣ** is often found, in inscriptions, for *υἱός*.

490. **πωλέ-σκ-ετο, φθι-νύ-θ-ε-σκε, ποθέ-ε-σκε** [*ἐπωλεῖτο, ἐφθείρετο, ἐπόθει*]: for these iteratives see Sketch of Dialect, § 25. — **κυδιάνειραν**: 'hero-ennobling,' elsewhere always epithet of *μάχη*.

491. **πτόλεμόν**: last vowel lengthened by the ictus. — **φίλον κῆρ**: acc. of specification. The use of *φίλος*, referred to in v. 20, is especially frequent when the adj. is joined with parts of the body.

493. **ἐκ τοῖο**: 'thenceforth,' i.e. since the interview with Thetis.

494. **ἔσαν** [*ἤσαν*].

495. λήθεται [ἐπελανθάνετο]. — ἐφετμένων: gen. pl. from ἐφετμή.
 496. ἀλλ' ἢ γ(ε): like ὁ δέ, v. 191. — ἀνεδύσεται: for form, see on v. 428; it is here followed by acc., whereas ἀνέδν in v. 359 is followed by gen. of separation.
 497. οὐρανόν: acc. of limit of motion, cf. v. 240. G. 162, H. 722.
 498. εὐρύοπα: 'far-thundering,' compounded of εὐρύς and ὄψ (Fóψ = Lat. vox). This form is acc. sing. 3 decl. — ἄτερ ἄλλων [χωρὶς τῶν ἄλλων].
 500. αὐτοῖο: gen. with adv. of place πάροιθ(ε), G. 182, 3, H. 757.
 501. δεξιτερῇ [δεξιᾷ]. — ὑπ' ἀνθερεῶνος: 'underneath the chin,' a primitive suppliant gesture.
 503. ὤνησα: 'I helped.' Cf. v. 395.
 504. The last hemistich of this verse and of v. 41 are identical.
 505. ὠκυμώτατος ἄλλων: 'swiftest of fate as compared with others,' gen. after superlative on the same principle as that by which comparatives govern gen. Regular would have been ὠκυμώτερος ἄλλων or ὠκυμώτατος πάντων.
 506. ἔπλετο· ἀτὰρ νῦν γε: 'he was already; but now' in addition.
 507 = 356.
 508. σύ περ μιν τίσον: 'do thou at least (if Agamemnon has heaped disgrace upon him) honor him;' yet see on v. 131.
 509. ἐπιτίθει κράτος Τρώεσσι: 'bestow might upon the Trojans.' — ὄφρ' ἄν [ἕως ἄν].
 510. τίσωσιν, ὀφέλλωσιν: subjunctives after temporal conj. where the designation of time is indefinite. G. 239, 2, H. 921. — ὀφέλλωσιν ἐτιμῇ: 'magnify him with honor.'
 511. Zeus is silent, because to give his promise would excite Hera's wrath. — νεφεληγερέτα [-της]: many Latin masc. substs. of 1 decl. e.g. *praeta, pirata*, form the nom. sing. without final s. Cf. the Greek ποιήτης, πειράτης.
 512. ὥς . . . ὥς: 'as . . . so.'
 513. ἔχετ' ἐμπεφυῖα: 'held on clinging fast.' ἐμπεφυῖα (2 pf. ptc. from ἐμφύω): lit. 'having grown into.' — δεύτερον αὖτις: 'again a second time,' an example of Homeric fulness of expression like πάλιν αὖτις, B 276.
 514. κατάνευσον: 'assent,' lit. 'nod down.' The word of opposite signification is ἀνα-νεύω 'refuse by a nod,' lit. 'nod up,' i.e. toss back the head. This motion is still the ordinary sign of negation in Greece and in southern Italy (Magna Graecia).
 515. ἀπόειπ(ε): orig. form was ἀπό Φειπε; hence the final vowel of prep. is not elided. Cf. ἐν εἰδῶ. — οὐ τοι ἐπι δέος (ἐπι δ' *Φέος*, see on v. 33): 'thou hast naught to fear,' lit. 'there is no fear upon thee.' Zeus need not fear to refuse, for there is no power higher than himself which can punish him for neglecting Thetis's prayer.

516. ὅσον [ῥσον]: the dat. of measure of difference, *ῥσος*, would have given the same sense as the acc. of extent. — μετὰ πᾶσιν: nearly equal to ἐν πᾶσι (cf. v. 575), or to part. gen. πάντων.
 517. ὀχθήσας: 'vexed.'
 518. λοίγια ἔργα (sc. ἔσται): 'there will be sad doings.' λοίγια has the same root as Lat. *lugere*. — ὃ τε = ὅτι τε: 'in that' (see on vv. 120, 244, 412). — ἐφήσεις: fut. from ἐφίημι.
 519. ἐρέθῃσι: from ἐρέθω [ἐρεθίζω].
 520. καὶ αὐτῶς: 'even as it is,' 'even now' (see on v. 133). — αἰέν [ἀεί].
 522. ἀπόστιχε: 'depart,' 2 aor. inv. from ἀποστείχω.
 523. μελήσεται [μελήσει]: cf. ἐμοὶ μελήσεται with Lat. *mihi erit cura*.
 524. εἰ δ' ἄγε: see on v. 302.
 526. οὐ γὰρ ἐμὸν παλινάγρετον, κτλ.: 'for not anything of mine can be recalled or can deceive or can fail of fulfilment;' or τέκμων might be supplied with ἐμὸν, 'not any pledge of mine,' etc.
 528. Translate: 'Kronion spoke and nodded assent to her with his dark eyebrows.' — Κρονίων [Κρονίδης]: patronymic from Κρόνος, which probably means the 'fulfiller' (κραίνω).
 529. ἀμβρόσιαι: whatever belongs to the gods — utensils, clothes, dwellings — is 'immortal.' Cf. *ambrosiae comae*, Vergil, Aen. I, 403. — ἐπερρώσαντο (from -ρῶμαι, a derivative from ῥέω): 'fell waving forward.' ἐπί adds the idea that the motion of the hair corresponded with the nod; we might translate: 'to his nod.'
 530. κρατός (gen. from nom. κάρη): 'from his head.' Distinguish from κράτος, 'strength.' — ἐλελίξεν: 'shook,' 'made tremble.' The three verses 528-530 are said by Strabo to have suggested to Phidias the conception of his greatest work, the statue of Zeus in the temple of Olympia.
 531. βουλευσάντε διέτμαγεν [βουλευσάμενοι]: dual subj. with pl. verb, translate: 'took counsel and separated.' The form is 2 aor. pass. from μῆγω (τμηγ-τμαγ- being a strengthened form of the root τμα-ταμ-, cf. τέμνω). See Sketch of Dialect, § 23, 1.
 532. ἄλτο: 2 aor. from ἄλλομαι, Lat. *salio*, with smooth breathing. The lost consonant σ accounts for the apparent hiatus, and would naturally have been represented by the rough breathing.
 533. Ζεὺς: sc. ἔβη, suggested by the motion implied in ἄλτο. Zeus's dwelling is thought of as near the summit of Olympus. His interview with Thetis has taken place at a lower level, or on another peak of the mountain.
 534. πατρός: not to be taken literally, — for Zeus was not the father of all the Olympian deities, — but rather as a title of honor (cf. πατήρ ἀνδρῶν τε θεῶν τε). — σφοῦ [σφετέρου]: cf. in meaning with οὐδ in v. 404, which it closely resembles in form (cf. οὐδ = σφοῦ and σφοῦ). — ἔτλη: 'had the hardihood.'

535. ἀντίοι ἔσταν: 'rose up and went to meet.' The signs of deference are the same among gods as among men.

536. οὐδέ μιν ἡγνοίησεν: 'nor did she fail to recognize him,' i.e. 'and she recognized him right well.' We have here an example of litotes and prolepsis. For litotes, see on v. 220. Prolepsis, lit. 'anticipation' (πρόληψις, προ-λαμβάνω), is the introduction of a word earlier in the sentence than would naturally be expected. It is esp. freq. after verbs of 'knowing.' Here μιν is introduced as obj. of ἡγνοίησεν, instead of the clause ὅτι συμφράσσαστο standing as object. Cf. the example in the Gospels: 'I knew thee that thou wert a hard man,' instead of, 'I knew that thou wert.' Cf. also, from the Merchant of Venice (Act iv., Sc. 1): 'You hear the learned Bellario, how he writes.' It is easy to see that prolepsis adds vividness to narrative.

538. ἄλιον γέροντος: the 'old man of the sea' was Nereus.

539. κερτομίοισι: ntr. pl. as substantive, yet, in v. 582, ἐπέεσσι is supplied.

540. τίς δ' αὖ (δῆ, αὖ): 'who now again?'

541. ἔοντα (and φρονέοντα, v. 542): join with σέ, suggested by dat. τοι (σοι), the subj. of inf. δικάζέμεν. This δικάζέμεν means 'decide,' 'rule,' as we use the word of a judge or referee.

542. κρυπτάδια: ntr. pl. of adj. used as cogn. acc. after φρονέοντα.

543. πρόφρων: always used as pred. adj. in Hom., and hence best translated as adv. (see on v. 39). Translate with τέτληκας: 'hast kindly deigned.' — ὅτι νοήσης [ὅ ἂν νοήσης].

544. πατήρ ἀνδρῶν τε θεῶν τε: Cf. *divum pater atque hominum rex*, Verg. Aen. I, v. 65.

546. εἰδήσειν [εἴσεσθαι]: fut. inf. classed with οἶδα; see Sketch of Dialect, § 24, 4, d. — χαλεποί τοι ἔσονται: 'they (μῦθοι) shall be hard for thee (to know).'

547. ἐπιεικής: sc. ᾗ. — ἔπειτα: 'then,' 'in that case.'

549. ἐθέλωμι: this old form of subj. 1 sg. occurs eleven times in the Hom. poems.

550. μή τι . . . μετάλλα: 'do not be inquiring at all about each one of these things, nor seek to know them.' Instead of τοῦτον, which should properly be the antecedent of ὅν (v. 549), the ntr. pl. ταῦτα is used, because ὅν is a general relative.

551. βοῶπις: 'large-eyed.' "Hera's eyes are likened to those of an ox or heifer in respect to size, fulness, and majestic calm" (Ameis).

552. ποῖον: predicate; lit. 'thou hast spoken this (τόν) word as what sort of a saying?' = ποῖος δ' μῦθος οὗτός ἐστιν ὃν εἶπες;

553. Notice the Greek idiom (also usual in French and German) by which the present is used with an adv. of time, where the English uses the perfect. Translate: 'and certainly heretofore, at least, I have not asked (lit. 'do not ask') nor sought to know.' G. 200, N. 4.

554. ἄσπ' ἐθέλησθα [ἂ ἂν ἐθέλῃς].

555. δέδοικα: the first syllable lengthened in compensation for a digamma no longer written = δέδφοικα (see on v. 33).

558. τῇ σ' οἶω κατανεύσαι: 'I think that thou didst confirm to her by a nod.'

559. τιμήσης: for subj., G. 216, H. 881. — πολέας [πολλούς]: notice synizesis.

561. δαιμονίη, αἰεὶ μὲν οἶεαι: 'Perverse, 'tis always "I think."' δαιμονίη (adj. from δαίμων): lit. 'under influence of a god'; generally, though not always, in bad sense, 'infatuated,' 'miserable.' — Notice variation in quantity between οἶω, v. 558, and οἶεαι. Notice also the musical, flowing sound of this verse, made so by its many vowels.

562. ἀπὸ θυμοῦ: prepositional phrase used in the predicate as equivalent to adj. ἀποθύμιος.

564. τοῦτ': 'this,' i.e. my present course of conduct. — ἐμοὶ μέλλει φίλον εἶναι: i.e. it will be because I choose to have it so. In this passage we have a striking example of anthropomorphism; the gods are depicted simply as stronger men. Zeus is an angry husband vexed at his wife's inquisitiveness and provoked thereby to arbitrariness.

566. χραίσμωσιν: construed with acc. ἰόντα (sc. ἐμέ) and dat. of advantage τοι (σοι); translate: 'keep me off from (lit. for) you,' i.e. 'avail against my assault.'

567. ἐφείω [ἐφῶ]: 2 aor. subj. from ἐφίημι. — ἀάπτους: lit. 'not to be touched,' 'resistless.'

569. καθήστο [ἐκάθητο].

570. ὤχθησαν [ὀχθέω]: 'were indignant' (cf. v. 517). — Οὐρανῶνες: orig. a possessive adj. from Οὐρανός. Translate: 'inhabitants of heaven.'

572. ἐπὶ ἥρα φέρειν: 'offer pleasing service'; ἐπὶ belongs with φέρειν, from which it is separated by tmesis.

573. ἀνεκτά: 'endurable,' properly verbal adj. from ἀνέχομαι (cf. v. 586).

574. ἔνεκα θνητῶν: 'in behalf of mortals,' with a certain contempt as contrasted with ἐν θεοῖσι (v. 575).

575. κολῶν ἐλαύνετον: 'raise (lit. 'drive') a din.'

576. ἥδος: (root *Faδ-* of ἀνδάνω, ἡδύς) shows the same loss of rough breathing as ἄλτο (v. 532). — τὰ χερείονα [τὰ χείρονα, τὰ χείρω]: euphemistic expression for 'discord among the gods.' The article (τὰ) appears here to be used exactly as is usual in Attic Greek.

577. παράφημι: 'talk over (to one's views),' 'advise' (cf. παρείρη, v. 555).

579. νεικείησι [νεικῇ]. — σὺν . . . τανάξῃ: 'confound.'

580. εἴπερ γάρ κ' ἐθέλῃσι: 'for suppose he choose!' The apodosis, 'he can do it,' or some equivalent expression, is suppressed (aposisiopesis, see on v. 135). — ἄσπεροπητής: noun formed directly from ἄσπε-

ροπή, 'lightning,' by the suffix -της denoting the actor. Cf., in meaning, Lat. *fulminator*.

581. ἐξ ἐδών: 'from the places where we sit' (i.e. from our abodes), as in v. 534; the word for 'seat' is ἔδρα, not ἔδος.

582. καθάπτεσθαι: 'approach,' 'address;' for inf. used like imv., cf. v. 20.

583. ὕλαος [ἵλεως].

585. δέπας ἀμφικύπελλον: adj. usually explained as describing a cup of hour-glass shape, the base of which may be used as bowl. No such forms are found, however, among ancient cups which have come down to us, and Schliemann has suggested that ἀμφι- may refer to the two handles, one on each side. He would translate 'two-handled,' or perh. 'two-mouthed.'

586. τέτλαθι: 2 pf. imv. from theme τλα-, G. 124, H. 492 D, 10. This imv. with ἀνάσχεο may be translated, 'Patience! and bear up, lest,' etc.

587. ἐν ὀφθαλμοῖσι: 'in my sight,' 'before my eyes.'

588. For force of περ in this verse, as in vv. 577 and 586, see on v. 131.

589. χραϊσμεῖν τι: 'to ward off anything' (from you, sc. σοι). This is the same construction as that in v. 28, but different from that in v. 566. — ἀντιφέρεσθαι: 'to cope with,' lit. 'to bear one's self against;' the infin. depends upon the adj. ἀργαλέος.

591. τεταγών: redupl. 2 aor. ptc. of a defective verb, the theme of which, ταγ-, is probably the same as of Lat. *ta(n)go*, Eng. *touch*(?)

592. φερόμην: 'I flew,' lit. 'was carried along.'

593. κάππεσον: by apocope and assimilation from κατέπεσον. — ἐνήεν [ἐνήην]. Lemnos was the dearest of all lands to Hephaistos (Odyssey, θ 284). The extinct volcano, Mosychlos, explains the association of Hephaistos with this island.

594. Σίντιες (σίνομαι, 'injure'): name of marauding tribe, early inhabitants of Lemnos.

596. παῖδός ἐδέξατο χειρί: may be translated: 'took from her son in her hand;' but a better rendering is: 'received at the hand of her son,' cf. B 186. Thus χειρὶ παῖδός is simply a fuller expression for παῖδί: 'at the hand of her son,' instead of 'from her son.'

597. ἐνδέξια: adv. acc., passing 'towards the right.'

598. ὄνοχόει: the orig. meaning of the verb has been so far extended that it means 'was pouring nectar,' instead of 'was pouring wine;' cf. the Engl. expression 'brass andirons.'

599. ἐνώρτο: syncop. 2 aor. with intrans. signif. from ὄρνυμι.

600. ποιπνύοντα: intensive form from theme πνυ- (pres. πνέω) with a strong reduplication-syllable, ποι-.

602. δαιτὸς ἔτσης: see on v. 468.

604. ἀμειβόμεναι: 'answering one another,' 'responsively.'

605. αὐτάρ: correlative to μέν, v. 601. — κατέδυ λαμπρὸν φάος ἡελίοιο: 'the sun's bright light sank.'

606. κακκείοντες: by apocope and assimilation from κατακείοντες, ptc. of κατακείω, a parallel form to κατάκειμαι, but which has taken on a future sense. Translate: 'to lie down to rest.'

607. ἀμφιγυήεις (ἀμφί and γυῖον): 'strong alike in either arm,' — appropriate epithet of Hephaistos, as indicating that he was ambidextrous, i.e. able to use one hand as well as the other.

608. ἰδυίησι πραπίδεσσι [εἰδυίαις φρεσίν]: 'with wise mind.'

610. κοιμάθ': 'was wont to rest.' — ὅτε ἰκάνοι: opt. in temporal clause implying a general condition referring to past time.

611. χρυσόθρονος: articles of use or ornament of the Olympian deities are ordinarily represented as of gold.

BOOK SECOND.

Βῆτα δ' ὄνειρον ἔχει, ἀγορήν, καὶ νῆας ἀριθμεῖ.

Beta the Dream and Synod cites; and catalogues the Naval Knights.

1. Translate θεοί and ἄνδρες as appositives of ἄλλοι: 'others, both gods and heroes.' — ἵππο-κορυσταί: lit. 'equipped with horses,' i.e., as horses were used in war only to draw chariots, 'fighting from chariots.'
2. παννύχιοι: adj. translated as adv., see on A 424. — οὐκ ἔχει: 'did not hold fast,' i.e. his sleep did not continue unbroken throughout the entire night (cf. A 611).
4. τιμήσῃ: deliberative subjunctive, not changed to opt. as it might naturally have been after the secondary tense, [ἐ]μερμήριζε. Zeus's question in the direct form would have been: πῶς τιμήσω; 'How can I honor?' G. 256, H. 866, 3. — πολέας [πολλούς]: synizesis.
5. ἦδε: subject of φαίνεται anticipating the inf. ἐπιπέμψαι, but attracted from ntr. to fem. by the pred. noun βουλή.
6. οὖλον (ὄλλυμι): 'baleful.'
- 7 = A 201.
8. βάσκι' ἔθι: 'Up! go!' βάσκε refers more to the start, ἔθι to the goal.
10. μάλ' ἀτρεκέως: 'very exactly.' τρεκ-, the radical syllable of ἀ-τρεκ-έως, is identical with *torq-*, the radical syllable of *torqueo*. Thus the adv. means, 'not twisted (from the truth),' 'unswervingly.' — ἀγορευόμεν: inf. for imv.
11. ἐ [αὐτόν]. — κάρη κομόωντες: 'letting the hair grow long,' a mark of free-born Greeks, in distinction from Orientals, who shaved their heads. κάρη is acc. of specification.
12. πανσυδίῃ (σεύω): 'with all haste.' — πόλιν εὐρύαγριαν: i.e. Troy.
13. οὐ γὰρ ἔτι [οὐκέτι γάρ]. — ἀμφὶς φράζονται: 'are diversely minded.'
14. ἐπέγναμψεν λισσομένη: 'hath bent them by her prayers (λίσσο-μένη) to her wish (ἐπί),' cf. Lat. *precibus inflexit*.
15. ἐφῆπται (3 sg. pf. pass. from ἄπτω): lit. 'are fastened to,' i.e. 'hang over,' 'impend upon.'

19. ἀμβρόσιος: compounded of ἀ priv. and the stem of βροτός, which is μορ-, μορ-, identical with that of Lat. *mor-ior*, β being a strengthening letter, before which μ disappears if initial. Hence βροτός, not μβροτός, but ἄμβροτος. G. 14, N. 1. See also Sketch of Dialect, § 7, 3. — κέχυτο: plupf. from χέω.

20. Νηληϊφ [Νηλείφ]: the adj. is here the precise equivalent of a poss. gen. Νηλέως.

21. γερόντων: What is the partitive word upon which this gen. of the whole depends? It might seem natural to answer μάλιστα, but a little thought will suggest that the word denoting the part must be of the same gender, and usually the same part of speech, as the gen. of the whole. Here the partitive word is τόν [δν].

22. μιν: connect with προσέφη. — εἰσάμενος: 'having likened himself to.' The form is aor. ptc. midd. from εἶδομαι, and the dat. τῷ depends upon it. For ε prefixed, see on A 306.

23. Verses 23-25 will be found easy to turn into English hexameters; see Essay on Scanning, § 8. For a Lat. version, cf. Verg. Aen. IV, 560, *Nate dea, potes hoc sub casu ducere somnos?* Cf. also Silvius Italicus, iii. 172, *Turpe duci, somno totam consumere noctem.*

24. παννύχιον: see on v. 2.

25. ἐπιτετράφαται [ἐπιτετραμμένοι εἰς]: 3 pl. pf. pass. from τρέπω.

26. ἐμέθεν [ἐμοῦ]. — ξύνες (2 aor. imv. from συνίημι): lit. 'put together,' hence 'apply the mind to any object,' 'perceive,' 'hearken.' Here it takes the gen. ἐμέθεν as a word of mental action, see on A 273. G. 171, 2, H. 742 — δέ [γάρ]: for parataxis, see on A 5.

28-32 = 11-15.

34. μελίφρων: 'honey-hearted,' i.e. 'whose heart's core (φρήν) is honey.' — ἀνή [ἀνῆ]: 2 aor. subj. from ἀνίημι.

35. ἀπεβήσето [ἀπέβη]: see on A 428.

36. τά: cognate acc. with φρονέοντα: 'pondering those thoughts.' — ἔμελλον: notice ntr. pl. subj. with pl. verb. This is not uncommon in Hom., but a special reason for the pl. may here be found, in that there would have been a certain ambiguity had the sing. ἔμελλε been employed. It would then have been possible to read, 'which he was not destined to accomplish;' whereas the translation is, 'which were not destined to be accomplished.'

37. φῆ: lit. 'he said,' i.e. 'he hoped,' 'he expected.' All long monosyllabic verbal forms in Hom. have the circumflex accent (cf. Sketch of Dialect, § 15, 1).

38. ἦδη [ἦδει], ἔργα: to both these words belongs initial F, hence the hiatus before each is only apparent. — The inferential particle ῥα (ἄρα) hints at the knowledge which the reader (hearer) possesses of the subsequent course of the war. It may be translated with &: 'which, alas!' Cf. δν ῥα in v. 21: 'whom, of course.'

39. Notice not only that *ἐπί* and *θήσειν* are written separately in this verse, but also that the prep. follows its verb. The verb is the same which was employed in Thetis's prayer, A 509. — *γάρ*: *a* lengthened in the thesis by the ictus.

40. *διὰ ὅσμινας*: 'throughout the conflicts;': *διὰ* is local, not causal.

41. *ἔγρετο* (sync. 2 aor. from *ἐγείρω*, 'arouse'): 'he awoke.' — *θείη ὁμφή*: 'a divine voice.' — *ἀμφέχυντο* (*χέω*): 'shed itself about him,' i.e. 'rang in his ears.'

42. Verses 42-46 are interesting as describing how the Homeric hero dresses himself. He sleeps, it appears, without clothing upon his body. — *ὀρθωθείς*: reflexive, 'having raised himself upright.' — *μαλακόν* (cf. Lat. *mollis*): 'soft;': the tunic was of wool.

43. Notice the force of midd. voice in *βάλλετο*, 'put on his;': also in *ἔδησατο*, *βάλετο*, *εἴλετο* in follg. vv. Notice the lengthening of a final short vowel in *δέ*, v. 43, and *ὕπό*, v. 44, before follg. liquid, which was, doubtless, doubled in pronunciation. These vowels both stand in the accented part of the foot, which fact, alone, would account for their quantity.

45. *ἀργυρόηλον*: 'with silver-studded hilt.'

46. *ἀφθιτον αἶ*: 'ever-abiding,' both as the work of Hephaistos, and as conferred for a perpetual possession on the house of Pelops (cf. v. 101).

48. *Ἥως* [*Ἑως*]. — *προσεβήσето*: 'came to.'

49. *Ζηνὶ φῶς ἐρέουσα* [*Διὶ φῶς ἐροῦσα*]: 'to tell the light to Zeus,' i.e. 'to announce the day.'

50. *κηρύκεσσι κέλευσαι*: *κελεύω* in Attic Greek always takes the acc.

52. *οἱ μὲν, sc. κήρυκες*. *τοί* (= *οἱ*) *δέ, sc. Ἀχαιοί*.

53. *ἔζε* [*καθέζετο*]: 'was holding its sitting.'

54. *Νεστορέη*: adj. is equivalent to *Νέστωρος*, the gen. sing. of noun, i.e., 'the Nestorian ship' equals 'the ship of Nestor.' *βασιλῆος* is apposition of the *Νέστωρος* thus implied (see on v. 20). For Nestor, the wise king of Pylos, see A 247 follg. — *Πυλοιογενέος*: compound of *Πύλος*, locative case of *Πύλος*, and stem *γεν-*.

55. *πυκινὴν ἡρτύνετο βουλήν*: *callidum struebat consilium*. The essential idea of *πυκνός* is 'firm;': hence 'sound,' 'wise.'

56. *κλύτε*: 2 aor. inv. — *ἐνύπνιον*: best taken as adv. acc. limiting *ἦλθον*, 'in my sleep.' — *διὰ νύκτα*: 'through the night,' not necessarily all night, but implying a protracted vision (see on v. 40).

57. *μάλιστα ἀγχιστα*: lit. 'most nearest,' a double superlative.

58. *εἶδος τε μέγεθος τε φύην τε*: 'appearance, size, and form.' *εἶδος* refers more to the exterior semblance; *φύη* means lit. 'growth,' 'build.'

59. *μὲ προσέειπεν*: compounds of *φημί* and *εἶπον* with *πρός* always take the acc., not the dat., of the person addressed (cf. A 84).

60-70 = 23-33. Notice that messages are repeated in Hom. in exactly the form in which they were first given.

71. *ἀποπτάμενος*: 2 aor. ptc. of *πέτομαι*, the theme of which appears in three forms: *πετ-, πτε-, πτα-*.

72. *θωρήξομεν*: aor. subj. For form, see on A 141; for mood, see on A 67.

73. *ἡ θέμις ἐστίν*: 'as is right.' The antecedent of the rel. pron. is the idea contained in *πειρήσομαι*, but the rel. is fem. instead of ntr. on account of the influence of the pred. noun *θέμις* (see on v. 5).

74. *σὺν νηυσί*: 'with the ships,' which are thought of as being taken along like companions.. — *πολυκλήϊσι*: 'with many rowlocks.' The *κληῖς* [*κλεῖς*], Lat. *clavis*, was a hook used in pushing open the bolt of a door. Then, from the resemblance of this rude 'key' to a rowlock, it comes to mean 'rowlock.'

75. *ἐρπτεύειν*: inf. for inv. — *ἄλλοθεν ἄλλος*: 'one from one point, another from another,' i.e. 'from many different points.'

76. *τοῖσι δ' ἀνέστη*: see on A 56.

77. *ἡμαθόεντος*: gen. from *ἡ[α]μαθόεις*.

78. This and the follg. verse are conventional formulae, always followed by a speech.

80. *ἐνισπεν*: unaugm. 2 aor. from *ἐν(ν)έπω* = *ἐν-σέπω* from theme *σπεν-*, 'tell' (see on v. 484). Observe the lack of correspondence between the protasis and apodosis, — the one of the 2d, the other of the 4th, form.

81. *νοσφιζοίμεθα*: 'hold ourselves aloof,' 'turn away.'

82. Cf. A 91.

84. Nestor, usually prolix in his speeches, is here a model of brevity. He closes his speech with the exhortation already used by Agamemnon, *ἀλλ' ἄγετε*, and hastens from the council of chiefs to the popular assembly.

85. Notice the force of the prep. in *ἐπ-έστησαν*: 'rose up at his word.'

86. *ἐπεσσεύοντο*: 'were hurrying to the spot.'

87. *ἦντε* [*ῶσπερ*]. — *ἔθνεα*: 'swarms.' — *εἰσι*: lit. 'go,' i.e. 'fly.' *εἶμι* has freq. the pres. signif. in Hom. esp. in comparisons. The thrice-recurring termination *-ων* in this and in the follg. verse has been thought to suggest the hum of bees.

89. *βοτρυδόν* (*βοτρός*, 'bunch of grapes'): 'like clusters,' 'in clusters.' The adv. suffix *-δον* (or *-δην*) denotes the manner of an action. — *ἐπ' ἀνθεσι*: 'over the flowers;': the thought is of locality, not of motion.

90. *πεποτάται* [*πεπότηνται*]: pf. pass. from *ποτάομαι*.

91. *τῶν* [*τούτων*]: the article has not only demonstrative force, but is emphatic, 'of these.' — *ἀπο*: follows its case, and hence suffers anastrophe. G. 191, 3, N. 5, H. 109 a; Sketch of Dialect, § 6.

92. *ἡϊόνος* (nom. *ἡϊών* or *ἡών*) — *βαθείης*: lit. 'deep' shore, i.e. 'deep' as extending far into the land, 'concave,' 'hollow.' Others translate 'low-lying.' — *ἐστιχώωντο* (*στιχώομαι*): 'were advancing.' For assimilation, see Sketch of Dialect, § 18, 1.

93. **λαδόν** (ἴλη, 'troop'): see on v. 90; the special point of comparison lies in the word **δεδήει** (2 plupf. from **δαίω**): 'was ablaze,' 'spread like wild-fire.' — **ῥοσσα**: 'Rumor' is called **Διὸς ἄγγελος** (v. 94) because so mysterious in its origin: it cannot be traced to any man; hence must have come from Zeus.

94. **ἀγέροντο**: 2 aor. midd. from **ἀγείρω**.

95. **τετρήχει** (unaugm. plupf. from **θράσσω** = **ταράσσω**, theme **ταραχ-**, shortened to **τραχ-**): 'had been confused,' 'was in an uproar.'

97. **βοόωντες ἐρήτυον**: 'by their shouts were trying to restrain.'

98. **εἴποτε σχοῖατ'** [**σχοῖντο**]: 'on the chance that they would restrain themselves from.' See on A 67.

99. **ἐρήτυθεν** (cf. **ἤγερθεν**, A 57): 'were held back,' i.e. kept in order. — **καθ' ἔδρας**: 'along the benches.'

101. **κάμε τεύχων**: 'wrought with art,' lit. 'grew weary in making.' Vv. 101-108 represent figuratively how Agamemnon received his commission and prerogatives from Zeus. The scepter was prepared, by the special direction of Zeus, by Hephaistos; it was sent by Zeus's envoy Hermes to Pelops, the founder of Agamemnon's house, and regularly descended to the hero himself.

103. **διακτόρῳ ἀργεῖφόντῃ**: 'the guide Argeiphontes.' Hermes is called **διάκτορος** (**δι-άγω**) as 'guide' of the souls of the departed to the lower world. It seems better to transfer into English as a proper name the word **ἀργεῖφόντης** (supposed to be a compound of **ἀργεῖ** — probably a locative case from the root **ἀργ-**, which appears in **ἀργός**, **ἄργυρος** — and **φαίνω**): lit. 'he who appears in brightness,' which may refer to the swiftness of his motion (light being associated with swiftness), or to the succor (light) which he brings. The story of how Hermes slew the hundred-eyed Argos, whom Hera had set to watch Io, is a later myth, and there seems to be no warrant for the translation, 'slayer of Argos,' which is given in some dictionaries.

106. **πολύαρνι**: heteroclit. dat.; the only nom. is **πολύαρνος**.

107. **Θύεστ'** (ᾱ): for **Θυέστης** (see Sketch of Dialect, § 10, 2). — **φορῆναι** [**φορεῖν**]: this anomalous form is a pres. inf.; a longer form, **φορήμεναι**, also occurs. Like **ἀνάσσειν** in follg. verse, the inf. denotes purpose, with a mingled idea of result. G. 265, H. 951.

108. **Ἀργεῖ παντί**: be king 'for all Argos.' Argos is here used for all that territory over which Agamemnon bore sway, i.e. most of the Peloponnesus.

109. **τῷ (σκήπτρῳ)**: 'upon this,' lit. 'with this,' dat. of means. The possession of the scepter, it will be remembered (cf. A 245), gave him who held it the right to speak.

111. **μέγα**: adv. acc. — **ἐνέδησε**: 'involved,' 'entangled.' Agamemnon, like men in all times, blames the gods for his mistakes. — **ἄτη βαρέη**: 'grievous infatuation.'

112. **σχέτλιος (ἔχω)**: lit. 'holding fast to his purpose;' here, 'relentless.' — **κατένευσεν**: see on A 514, 527.

113. **ἐκπέραντ'**: what vowel has been elided? — **ἀπονέεσθαι**: the **α** of the first syllable is used as long. Cf. **Ἀπόλλωνα**, A 14, 21.

115. **δυσκλέα** [**δυσκλεᾶ**]: the full form is **δυσκλέα**, and one **ε** is allowed to drop out instead of being contracted with follg. **α**. — **ἐπεὶ ὤλεσα**: **ἐπεὶ** is both temporal and causal. **ὤλεσα** = Lat. *perdidi*.

116. **μέλλει φίλον εἶναι**: see on A 564.

117. **πολλάων πολίων** [**πολλῶν πόλεων**].

118. **τοῦ γὰρ κράτος**: 'for his might.' See on A 509.

119. **καὶ ἐσσομένοισι πυθέσθαι**: 'even for posterity to learn of.' For dat., G. 184, 5, H. 771.

120. **μὰψ οὕτω**: 'thus vainly.'

121. **ἄπρηκτον** [**ἄπρακτον**]: 'fruitlessly.'

122. **ἀνδράσι**: dat. after **πολεμίζειν**, as after **πολεμέω** and **μάχομαι**, G. 186, N. 1, H. 772. — **πέφανται**: 3 sg. pf. pass. from **φαίνω**.

124. **ὄρκια πιστὰ ταμόντες**: lit. 'having slain oath-sacrifices to be depended upon,' i.e. 'having concluded a firm alliance by sacrifice.'

125. **ὄσσοι ἔασι** [**ὄσοι εἰσι**].

126. **διακοσμηθεῖμεν**: 'should arrange ourselves.' The verb might have stood in the inf. dependent upon **ἐθέλομεν** as in vv. 124, 125.

127. **ἔκαστον**: v. l. **ἔκαστοι**, which makes equally good sense.

128. **δευοῖατο** [**δέοιντο**]: a primitive way of saying that the Greeks more than tenfold outnumbered the Trojans. It is a mistake to suppose that brevity of speech comes early and naturally; it comes rather late, and often only as the result of study.

129. **πλέας** = **πλέονας** [**πλέους**]: perhaps, after the loss of **ν** from **πλέονας**, the **ο** was lost instead of being irregularly contracted with follg. **α** into **ου**, as in Attic.

130. **πτόλιν**: **τ** has been called a parasitic letter; it is supposed to have been developed, in vulgar pronunciation, in **πόλις** and **πόλεμος** and it was found convenient in poetry to retain it.

131. **ἄνδρες** stands as appositive to **ἐπικούροι**: 'allies, spear-brandishing chiefs.'

132. **πλάζουσι**: lit. 'cause to wander,' i.e. baffle in the purpose of capturing Troy. — **εἰῶσ'** [**εἰῶσι**]: 3 pl. pres. indic. of **εἰάω**.

134. **βεβάασι** (3 pl. 2 pf. from **βαίνω**) [**βεβᾶσι**]: 'are gone.' — **Διὸς ἐνιαυτοί**: 'years of Zeus;' for he determines their number and with what they shall be filled.

135. **δοῦρα**: 'timbers.' For the form **δοῦρα** for **δορυ-α**, see on A 407. — **λέλυνται**: the Attic usage of ntr. pl. with sing. verb is here not observed (cf. v. 36).

136. **πουν**: 'methinks,' as in A 178.

137. **εἵατ'** [**ῆνται**]: cf. A 239. — **ποτιδέγμεναι** [**προσδεγμέναι**]: 'ex-

pecting.' The form is syncop. 2 aor. ptc. (cf. *δέχθαι*, A 23). — *ἄμμι*: see on A 384.

138. *αὐτως*: see on A 133; cf. also v. 342. — *ἀκράαντον* [*ἄκραντον*] (*ἀ* priv. and *κραίνω*).

141. *οὐ γὰρ ἔτι αἰρήσομεν*: lit. 'we shall no longer take,' i.e. 'there is no longer hope of our taking.'

142. *τοῖσι*: dat. of interest loosely connected with the whole sentence. G. 184, 3, N. 4, H. 767.

143. *μετὰ πληθύν*: usually *μετά* with acc. means 'to the midst of,' 'after.' Here *μετά* means 'throughout.'

145. *πόντου* is the specific word; *θαλάσσης*, the generic. Instead of taking *πόντου* as appositive of *θαλάσσης*, each word may be joined separately with *κύματα*. Thus *θαλάσσης* would have the same force as *θαλάσσινα*: 'sea-waves of the Ikarian deep.' The Ikarian sea was near the island Ikaria, west of Samos. Daidalos was said to have escaped from Crete, with his son Ikaros, by means of wings made of feathers united by wax; but Ikaros flew too near the sun, the wax was melted, and he was drowned in the sea to which he gave his name.

146. *ῥορ'* [*ῥορσε*]: 2 aor. of *ῥρυνμι* with act. signif.

147. *ὅτε κινήσῃ* [*ὅταν κινήσῃ*]. — *Ζέφυρος*: a boisterous (not gentle) wind to those living on the east side of the Aegean, as all can testify who have felt at Smyrna the afternoon sea-breeze, there called Bates (modern Greek *Μβάτης* = *Ἐμβάτης*: 'In-comer'). — *βαθὺ λήϊον*: 'high-standing (lit. 'deep') grain.'

148. *λαβρός*: adj. with adv. force. — *ἐπὶ τ' ἡμῖν* (sc. as subj. *λήϊον*): 'and it (the standing crop) bows before the blast (*ἐπὶ* sc. *Ζεφύρῳ*) with its ears.' — *ἄσταχύνεσσιν* (nom. *ἄσταχυς*): dat. of means.

149. *ἀλαλητῶ*: 'with a cheer.'

150. *νῆας ἐπ'* [*ἐπὶ ναῦς*] (acc. pl.): no anastrophe because vowel is elided (Sketch of Dialect, § 6).

151. *ἵστατο ἀειρομένη*: 'rose and stood in the air.'

152. *ἄλλα δῖαν*: *δῖος* is one of Hom.'s habitual epithets. Other words to which *δῖος* is freq. applied are: the earth, rivers, and certain ancient towns.

153. *οὐρούς*: 'trenches' in which the ships were drawn to the sea.

154. *ιέμενων* (pres. midd. ptc. from *ἵημι*): lit. 'sending themselves along,' i.e. 'hurrying.' The hiatus between *οἴκαδε* and *ιέμενων* is only apparent, since *ἵημι* began with a consonant (represented by rough breathing).

155. *ὑπέρμορα*: acc. pl. of adj. used as adv., lit. 'beyond fate,' i.e. 'contrary to fate.' — *ἐνθα κεν ἐτύχθη (τεύχῳ)*: 'then would have been brought to pass.'

156. *προσ-έειπεν*: separation of *πρὸς* from *εἶπεν* not common. See also on v. 59.

157. *ἀπρυτάνη*: either 'the impeller' (*ἀπρύνω*, as if *ἀπρυτάνη*) or 'indomitable' (*ἀ* priv. and *πρύνω* 'wear').

159. *ἐπὶ*: here used of extension over, 'over the sea's broad back.'

160. *κάδ* [*κατά*]: apocope, and assimilation. — *εὐχολήν*: pred. acc. after *κατα-λίποιεν*, 'as a boast,' conveniently translated 'to glory over.'

162. *ἐν Τροίῃ*: 'in the plain of Troy.' — *ἀπό*: 'remote from.'

164. *ἀγανοῖς*: conventional epithet (see on A 202), is not particularly appropriate to Athena; it is much more appropriate to Odysseus, and may have been interpolated from v. 180. Notice two cases of apparent hiatus: *φῶτα ἕκαστον*, *μηδὲ ἔα*, where an initial consonant has been lost. Notice, too, in *νῆας ἄλαδε*, v. 165, that the final syllable of *νῆας* is long by position, because *ἄλαδε* orig. began with *σ* (cf. Lat. *sal*).

165. *Sc.* *Ἀχαιοὺς* as subj. of *ἐλκέμεν*.

166. *οὐδ' ἀπίθησε*: 'did not fail to obey,' 'obeyed at once.' For explanation of litotes, see on A 220.

167. *Cf.* A 44.

169. *ἀτάλαντον* (compound of *ἀ* copulative = *ἄμα* and *τάλαντον*): 'of like weight with;' hence takes dat. as a word of likeness.

170. *ἑσταότ'* [*ἑστῶτα*].

171. *κράδιην καὶ θυμόν*: accusatives of the part, in apposition with *μιν* (cf. A 150). The coupling of the two nouns is also an example of Homeric fulness of expression.

175. *ἐν . . . πεσόντες*: 'having tumbled on board of,' with idea of confusion and fear.

176. *καὶ δέ*: see on v. 160.

182. Construe *ῥπα* as obj. of *ξυνέηκε*, yet cf. A 273, B 26.

183. *βῆ δὲ θέιν*: 'and he started to run.'

184. *Ἰθακήσιος*: the herald, like his master, was from Ithaka. For position and duties of herald, see on A 321. The *ο* in *δς* is long because *οἱ* has an orig. *F*. For dat. *οἱ*, see G. 186, H. 772.

186. *οἱ*: dat. of advantage, for he was going to use the scepter in Agamemnon's behalf. Translate: 'received at the hands of,' and cf. A 596.

188. *κίχελι*: pres. opt. as if from *κίχημι* [*κίχάνω*]. See on A 26. The opt. is indefinite, a general condition being implied. G. 231, 225, H. 914 B.

189. *ἐρητύ-σα-σκ-ε* (iterative aor. from *ἐρητύω*) *παραστάς*: 'would step up to and detain.'

190. *Δαιμόνι*: here used in a good sense, 'Good sir!' Below, v. 200, it has the bad sense, 'wretch' (see on A 561). — *κακὸν ὥς (κακὸν ἵός)*: *ὥς*, as adv. of comparison, takes the accent when it follows the word which it would regularly precede. G. 29, N., H. 112 b. Sketch of Dialect, § 6, Rem.

194. Odysseus uses the same word which Agamemnon (v. 75) had used in announcing his intention; yet immediately after he puts himself in the

number of those who were not present in the council of chiefs to hear what Agamemnon said (οὐ πάντες ἀκούσαμεν).

195. μή τι ῥέξη: for this use of subj., ordinarily explained by ellipsis of a verb of fearing, see G. 218, N. 2, H. 887.

196, 197. 'For mighty is the wrath (or 'lofty is the thought') of a king fostered by Zeus, and his honor comes from Zeus, and Zeus the councillor loves him.' In v. 196 occurs an example of parataxis (see on A 5). — μητίετα: see A 508.

198. ἴδοι, ἐφεύροι: indef. opt. in a relative clause implying condition, the iterative aorists ἐλάσασκε, ὁμοκλήσασκε implying a number of single acts.

200. ἦσο: 2 sg. inv. from ἦμαι. — καὶ . . ἄκουε: 'hear (now and henceforth, pres. inv.) others' words.'

201. σέο: does not lose its accent, i.e. is orthotone, not enclitic, because contrasted with οἷ.

202. ἐναρίθμιος: precisely as we say 'of account.'

203. οὕτως: nullo modo. — μέν [μήν].

204. οὐκ ἀγαθὸν πολυκοιρανίη: 'a multitude of rulers is no good thing.' Notice the litotes; notice also in the gender of ἀγαθόν an example of the frequent use of a ntr. pred. adj. where the subj. is masc. or fem. Cf. in Lat. sentences like *triste lupus stabulis*: 'the wolf a grievous thing to the folds.' This verse expresses the demand often so strongly felt, and especially in times of violence, for one strong controlling hand. In the next verse, too, we have the idea of the Divine Prerogative which has been such a support of royalty. Cf. A 279.

205. ἀγκυλομήτεω: always pronounce the gen. ending -εω with synizesis.

206. This verse is weak and obscure in this connection, and was probably interpolated from I 99. A *varia lectio* for βουλευῆ is βασιλεύη: 'rule' for them, instead of 'plan' for them. No word is expressed to which σφίσι refers, but the word βασιλεύς implies 'subjects,' and for this word σφίσι stands. — σκῆπτρον: the 'scepter,' the king's badge of power; θέμιστας (nom. sing. θέμις): the 'ordinances' which he lays down. The prose word for θέμιστες would be θεσμοί, Lat. *instituta*.

207. κοιρανέων διέπε: 'as ruler was arranging.' κοιρανέων is ptc. nom. sing. For ἔπω, see on A 166.

208. For ἐπεσσεύοντο and ἄπο, cf. vv. 86, 91.

209. πολυφλοίσβοιο: example of an onomatopoeic word, i.e. of a word which imitates, when spoken, the sound which it describes (cf. *σμεραγεῖ*, v. 210).

210. αἰγιαλῷ: local dat. 'on a broad strand.'

211. ἐρήτυθεν: see on v. 99.

212. ἐκολῶα (κολῶα): 'was screaming,' 'was brawling,' cf. A 575.

213. ἄκοσμά τε πολλά τε: in Engl. we join both adjs. to the subst. without any intervening conj., 'many unbecoming words.'

214. μάψ: 'vainly,' and οὐ κατὰ κόσμον: 'not fitly,' seem to a certain extent similar ideas, so that it rather surprises us that they should be joined by an adversative conjunction, ἀτάρ (see on A 50). — ἐρίζεσθαι [ἐρίζειν]: for inf. depending upon ἔπεα ῥέδη, see G. 265, N., H. 951.

215. One of the commonest ways of quarrel is with words; hence ἐρίζεσθαι easily suggests λέγειν, on which ὅτι εἴσαιτο depends. — εἴσαιτο from εἴδομαι [δοκέω].

216. αἰσχιστος: his ugliness of soul is left to be inferred from his ugliness of body. To the Greeks, that the first should be found in connection with the second would seem almost obvious. It has been remarked that Thersites impersonates all the qualities most opposed to the ideal of a hero. It should also be noticed that he is almost the only character taken from the common people who is portrayed with any detail in the Iliad. The heroes of the poem are the nobles (the *διογενεῖς βασιλῆες*). The audience was chiefly composed of nobles: the poet was in sympathy with his audience, and when he does introduce a man of the common people like Thersites, he makes him as hideous as he can (see on A 80). — ὑπό: 'under the walls of.'

217. ἦν [ῆν]. — ἕτερον πόδα: 'in one foot' (cf. Lat. *claudus altero pede*).

218. συνοχωκότε (συνέχω): ὄχωκα, peculiar pf. with Attic redupl. (and variation of vowel) for ὄκωχα. G. in Verb List, H. 508 D 16.

219. ἐπενήνοθε: an obscure form (probably a pf.) from uncertain present. Autenrieth connects it with the root of ἄνθος, 'flower,' and thus readily derives the meaning 'bloomed upon,' 'grew upon.'

220. μάλιστα ἐχθιστος: was 'most hateful to.' For another example of the double superlative, see on v. 57.

221. τῷ γὰρ νεικέεσκε [νείκεει]: the clause with γὰρ is a reason for the bitter hate (ἐχθιστος) which was felt for Thersites.

222. κεκληγώς: 2 pf. ptc. from κλάζω (stem κλαγγ-).

223. ἐκπάγλως: probably derived from ἐκ-πλήσσω (cf. ἐξεπλάγη, Xen. Anab. II. III. 1.).

224. μακρά: of cries that penetrate 'far,' i.e. 'piercingly,' 'loudly.'

225. τέο [τίνος]: for case, see on A 65. — δὴ αὐτ': synizesis. — χατίζεις: derived from the root χα-, seen in χαίνω, 'gape,' χάος, 'void;' it takes the gen. as a word of want.

226. πλείαι: in ordinary prose an adj. of Attic 2d decl. The interchange of forms πλείος and πλέως illustrates *metathesis quantitatis*.

228. δίδομεν: Thersites is as great a braggart as he is coward. Notice that the use of the subj. εἴτ' ἂν [ὅταν] ἔλωμεν in the temporal clause containing a general condition marks δίδομεν as prs. and not ipf.

229. ἐπιδεύει [ἐπιδέρ]. — κέ τις οἴσει: for use of κε [ἄν] with fut. indic., see on A 137.

231. δήσας ἀγάγω: 'shall have bound and led captive.'

233. *κατίσχει*: for form, cf. A 141; the use of the mood suggests the subj. of purpose common in relative clauses in Latin, but not a prose-Greek construction. It is exactly parallel, in connection, to *μίλογεαι*, and may be translated as if we had *ἵνα κατίσχειαι*. — *οὐ μὲν* [οὐ μήν].

234. *κακῶν*: gen. after *ἐπιβασκέμεν* in the sense of 'bring into contact with.' G. 170, 2, H. 751.

235. *ἐλέγχεα*: lit. 'reproaches,' i.e. objects of reproach.

236. *περ*: 'by all means.' — *ἔωμεν* (*ἑάω*): 'let us leave.'

237. *γέρα πισσέμεν*: 'digest his gifts of honor,' i.e. see how much good they will do him without our support.

238. *χῆμεις* [*καὶ ἡμεῖς*]: 'we also,' as well as Achilles.

239. *ὅς καὶ Ἀχιλλῆα ἠτίμησεν*: 'for he also insulted Achilles;' a causal idea here underlies the relative clause. — *ξο* [οῖδ = αὐτοῦ]: notice the lengthening of the vowel (*ξο*) before a liquid (see on A 394).

240 = A 356.

241. Thersites has not a whit more affection for Achilles than for Agamemnon. He finds in the indignities heaped upon Achilles convenient additional charges against Agamemnon, but he cannot leave Achilles without a thrust at him. — *οὐ χόλος φρεσίν*: 'he has no wrath in his heart.' — *μεθήμων*: adj. instead of a subst. *μεθημοσύνη*: 'remissness,' which would have been in exact contrast with *χόλος*.

242. *λωβήσαιο*: Thersites uses the very words uttered by Achilles, A 232.

244. *παρίστατο*: 'was standing by his side.'

245. *ἠνίπαπε*: contrast the tense with that of *παρίστατο*: 'broke out in reproof.' The form is one of two (only) instances of a very peculiar reduplication in 2 aor. The theme of *ἐνίπτω* is *ἐνιπ-*; the redupl. is the syllable *-απ* affixed to the theme. The other instance is *ἐρύκακον*, 2 aor from *ἐρυκάνω* (stem *ερυκ-*). See Sketch of Dialect, § 15, 2.

246. *ἀκριτόμυθε*: cf. *ἀμετροεπής*, v. 212.

247. *μηδ' ἐθέλ'*: 'and undertake not,' 'and venture not.'

248. *χειρότερον* [*χείρονα*]: comp. of *κακός*.

249. *ὅσσοι*: in order to connect naturally with what precedes, a gen. of the whole, e.g. *πάντων*, must be supplied, dependent upon *ἄλλον*.

250. The potential opt. in this and follg. v. is equivalent to a mild imv.

251. *νόστον φυλάττοις*: lit. 'watch the return,' i.e. watch that one fail not of it. Cf. in French, *garder le retour*.

253. *εὖ ἢ κακῶς νοστήσομεν*: freely, 'whether our return shall be to our advantage, or to our hurt;' it should be entered upon, accordingly, with deliberation. The weakness and repetition of vv. 254-256 suggest that they are justly bracketed as interpolation.

255. *ἦσαι*: in colloquial sense, not of actual sitting posture, for he does not sit down until v. 268 (cf. also vv. 211, 212), but of his avoid-

ance of any laborious occupation which would leave him less free to scatter his abuse on every side.

257. *τὸ δὲ καί*: 'and this also.' — *τετελεισμένον ἔσται* [*τελεσθήσεται*].

258. *ἀφραίνοντα* (ἀ priv. and *φρήν*): 'talking folly.' — *κιχήσομαι*: see on A 141. — *ὥς νῦν περ ᾧδε*: *ᾧδε* is antecedent of *ὥσπερ*: 'in this way just as now.'

259. *Ὀδυσῆι, ὦμοισι*: apposition of part to whole. *Ὀδυσῆι* is simply a more emphatic *ἐμοί*. — *ἐπείη*: opt. of desire.

260. *μηδὲ κεκλημένους εἶην*: 'and may I not be called,' i.e. 'may I no longer be.'

261. Take *σε* and *εἴματα* as double acc. after *ἀποδύσω*. G. 164, H. 724.

262. *τά τ'*: see on A 86; see also Sketch of Dialect, § 14 *ad finem*. — *αἰδῶ*: acc. sing. from *αἰδῶς*. G. 55, N. 1, H. 196.

264. Connect *ἀγορήθεν* [*ἐξ ἀγορᾶς*] with *ἀφήσω* (*ἀφίημι*): 'shall smite and drive you with unseemly blows from the assembly to the ships.' If *πληγῆσιν* belonged with *πεπληγώς*, it would probably stand as cogn. acc.

266. The stroke took effect on both shoulders and on the portion of the back lying between (and below) them, i.e. *μετάφρενον*.

268. *σκήπτρου ὑπο χρυσέου*: exactly as we say 'under the stroke;' *ὑπό* being both local and causal.

269. *ἀχρεῖον ἰδών*: lit. 'looking uselessly,' i.e. casting silly looks about.

270. *ἀχνύμενοι*: 'grieved,' probably because of their desire to return. — *ἠδύ*: 'merrily.'

271. *τις εἵπεσκεν*: for iterative aor. see on A 490. *τις*: 'many a one.' The indefinite pron. as here used is said by Gladstone to represent public opinion in Homer (cf. Δ 81).

272. *ὦ πόποι*: for accent of *ὦ* and meaning of *πόποι*, see on A 254. *πόποι* is used only here of pleasant surprise. — *δῆ* [*ἤδη*]: see on A 61.

274. *τόδε* is acc. of the object; *ἄριστον*, of the predicate. Translate: 'this is by far the best thing which he has wrought.'

275. *ἐπεσ-βόλον*: lit. 'one who throws about words.' — *ἔσχ' ἀγοράων*: 'restrained from his speeches' (see on v. 239).

276. *θῆν*: gives ironical turn to the sentence. — *πάλιν αὖτις*: 'back again.' For similar doubling of words of nearly similar sense, cf. *δεύτερον αὖτις*. — *ἀνήσει*: fut. of *ἀνίημι*.

278. *φάσαν ἢ πληθύς*: collective noun with pl. verb. — *ἀνὰ . . . ἔστη*: Odysseus, it seems, had taken his seat after chastising Thersites. The epithet *πολίπορθος* (for *πολι-* see on v. 133) is appropriate to Odysseus from the special share which he had, through the device of the wooden horse, in the reduction of Troy, a story not related, however, in the Iliad.

279. *παρά*: adv. 'by his side.'

280. *ἀνώγει*: plupf. with signif. of ipf.

281. *πρώτοι τε καὶ ὕστατοι*: 'those in the first and the last ranks,' 'nearest and remotest.'

284. νῦν δὲ: 'now as it appears.'

285. ἐλέγχιςτον: superlative in -ιστος formed from noun ἔλεγχος (see on A 325). — θέμεναι [θεῖναι]. — βροτοῖσι: dat. of the person *in whose view* anything has a certain character. G. 184, 3, N. 2, H. 771. — μερό-πεισι: see on A 250.

286. ἥνπερ ὑπέσταν [-έστησαν]: 'which they assumed.' 'Standing under' a promise is really as natural a metaphor for pledging one's self to it as 'assuming,' lit. 'taking to one's self.' ἥνπερ is a kind of cognate acc., for ὑπέσταν is equivalent to ὑπέσχοντο.

287. ἐνθάδ' ἐπὶ στείχοντες: 'while still on the way hither.' — Ἄργεος: used as in A 30 for the whole region about Argolis, whence most of the Achaians came.

288 = 113.

289. ὥστε: regularly in Hom. equals ὥσπερ or ὥς, τε having no appreciable force. See on A 86.

290. ὀδύρονται νέεσθαι: it is only by an extension of the orig. meaning of ὀδύρονται that it can take the inf. of the purport of the lament. The verb comes to mean: 'express by tears their desire.'

291. The course of thought vv. 291-300 may be thus outlined: The case of the Achaians is hard; 't is hard enough (πόνος) to make one return wearied out. For even a month's absence from wife in stormy seas is painful; how much more a nine years' absence. There is then no occasion to blame the Achaians; but still it must be remembered that, hard as is the case where so much has been borne and the object not gained, yet honor forbids a return empty-handed; hence the closing exhortation: 'Bear up yet a while, friends!'

292. ἀπό: 'away from' (see on v. 178). There is no elision because of the orig. F in follg. word.

293. σύν: i.e. 'on board of' (see on v. 74).

294. ὃν περ εἰλέωσι [ὃν ἂν εἰλέωσι]: subj. in conditional relative clause after a primary tense: 'whomsoever the wintry gusts and rising sea confine in harbor.'

295. ἡμῖν μιμνόντεσσι [μένουσι]: dat. in designation of time, 'as we remain here.' G. 184, 3, N. 1, H. 771 a.

298. νέεσθαι: sc. *τινα* as subject. — κενόν [κενόν]: cf. ἀδελφός and ἀδελφεός.

299. δαῶμεν: 2 aor. pass. subj. from theme δα-, 'learn,' of which δι-δα-σκω, 'teach,' is a pres. with causative signif.

300. ἔτεόν: 'really.'

301. ἔστέ δέ: parataxis; we might have had ἔστέ γάρ.

302. οὓς μὴ . . . φέρουσαι: 'as many as the death-fates have not swept away.' μὴ is used instead of οὐ because the antecedent of the relative is indefinite, which is the same as saying that a condition is implied. G. 231, H. 1021.

303. χθιζά τε καὶ πρόϊ: '(t was but) the other day.' Notice that the Greek says 'yesterday *and* the day before,' instead of 'yesterday *or* the day before' (cf. *ἕνα καὶ δύο*, v. 346). Aulis was the Boeotian town on the Euboean Gulf where the Greek fleet assembled and was delayed by adverse winds, while on the point of sailing for Troy.

304. ἡγερέθοντο: from Hom. pres. *ἡγερέθομαι*, formed from theme *ἀγερ-*. G. 119, 11, H. 494. Cf. v. 448.

305. ἀμφὶ περί: ἀμφὶ is adv. and περί prep. (cf. Engl. 'round about').

306. τελέεσσας: probably best translated, 'bringing fulfilment' (see on A 315); old rendering, 'unblemished.'

307. πλατανίστῳ [πλατάνῳ]: the 'plane-tree,' not unlike our maple in appearance, grows especially by springs and along watercourses. — ὄθεν ῥέειν [ἐξ ἧς ἔρρει].

308. ἐνθα: 'then,' carries back the thoughts to *χθιζά τε καὶ πρόϊ*. — ἐπὶ: with acc. denotes 'extension over' (cf. vv. 159, 299). — δαφεινός: 'blood-red.' It is compounded of δα- also ζα- [διδά] 'thoroughly' (cf. *per* with strengthening force as Lat. prefix, e.g. *permagnus*), and φόνος, 'gore.'

310. βωμοῦ: gen. of separation after the idea of motion implied in *ὑπαίξας*. — ῥα: see on A 56.

311. νήπια τέκνα: 'tender (lit. 'infant') brood.'

312. ὑποπεπηῶτες (2 pf. ptc. from -πτήσσω): 'crouching beneath.' For dat. πετάλοις, G. 187, H. 775.

313. Translate: 'eight, but the mother-bird was the ninth, which hatched her brood.'

314. ἐλεεινὰ τετριγώτας (2 pf. from *τρίζω*): 'twittering piteously.'

315. Connect τέκνα with ἀμφεποῦντο as its object.

316. ἐλελιζάμενος: 'having coiled himself,' i.e. so as to launch himself upon the mother-bird. — πτέρυγος: 'by the wing.' — ἀμφιαχυῖαν (pf. ptc. from stem *ἰαχ-*): 'screaming.'

317. Join κατὰ . . . ἔφαγε and translate: 'swallowed.'

318. ἀρίζηλον (prefix ἀρι-, 'very,' and δηλος, 'plain'): 'conspicuous.' Translate the whole verse: 'the Deity, who also sent it, made of it a conspicuous sign,' i.e. a miracle.

319. For double acc. after ἔθηκε, G. 166, H. 726. The latter half of this verse is identical with v. 205.

320. οἷον ἐτύχθη: 'at what a thing was brought to pass.'

321. εἰσῆλθε: here used, as the connection shows, of a sudden, disturbing entrance. Translate: 'when therefore dreadful monsters (pl. for sing.) intruded among the hecatombs of the gods.'

323. ἄνεω: adv. 'in silence.' For a similar use of adv. in pred. where an adj. seems to us more natural, cf. A 416, Γ 95. The *varia lectio* is ἄνεφ, nom. pl. from adj. ἄνεως: 'speechless.'

325. ὕψιμον, ὀφειτέεστον: 'late, late of fulfilment.' This repetition of

the same idea in words of similar sound is called paronomasia. — δου [οδ]: a conjectural *varia lectio* is δο (see Sketch of Dialect, § 11, 1).

328. πτολεμίζομεν: see on v. 130. As the pres. of the verb is in -ζω the fut. would in Attic be in -σω (or -ιῶ). — αὐθι [αὐτόθι]: 'on this very spot.' If the elision had not taken place before ἔτεα (*Fétea*) we might have had τοσσαῦτα ἔτεα, εα as one syllable by synizesis.

330. τῶς [ῶς]: cf. τοί, τάλ for οί, αἱ.

332. εἰς ὃ κεν [ἔως ἄν].

334. σμερδαλέον: 'terribly,' ntr. adj. used as cognate acc. — αὔσαντων ἵπ' Ἀχαιῶν: 'under (because of) the shouts of the Achaians.' G. 191, VI. 7 (1) b and c, H. 808, b and c.

335. ἐπαινέσαντες [ἐπαινέσαντες]: agrees with Ἀργεῖαι, v. 333.

336. τοῖσι: G. 184, 3, N. 2, H. 767. — Γερήνιος: 'Gerenian.' Gerenia is said to have been a town or district in Messenia whither Nestor fled while Herakles was sacking Pylos. Another explanation makes Γερήνιος = γέρον.

337. ἀγοράσθε (ā in thesis, as in A 14, 21, etc.): for assimilated form, see Sketch of Dialect, § 18, 1.

338. οἷς: for case, G. 184, 2, N. 1, H. 763.

339. πῇ δὴ βήσεται: 'whither pray will go?' i.e. 'what in the world will become of?' The 'covenants and oaths' referred to are those at Aulis before sailing for Troy (v. 286).

340. ἐν πυρί: 'into the fire.' — δῆ: here joined with opt. of desire, as it is freq. joined with imv., to strengthen the expression of wish. One might paraphrase: 'Perish, then, our resolves and shrewd counsels.'

341. σπονδαί, δεξαί: in their literal sense, 'libations and right hands,' standing in conjunction for the league of friendship of which they were the sign. — ἀκρητοί [ἄκρατοι]: compound of ἀ privative and κεράννυμι. 'Unmixed' wine was employed in solemn libations; wine was not drunk unmixed. — ἐπέπιθμεν [ἐπεποίθειμεν].

342. αὕτως: see on v. 138.

343. εὐρέμεναι [εὐρεῖν].

344. ἔθ' (ἔτι) ὥς πρίν: 'still as heretofore.'

346. φθινύθειν: G. 119, 11, H. 494. — ἓνα καὶ δύο: see on v. 303. — Connect Ἀχαιῶν as part. gen. with τοί [οἱ].

347. αὐτῶν: subjective gen., 'no accomplishment shall be theirs,' i.e. they shall accomplish nothing.

348. ἵεναι depends upon βουλεύωσι. — πρίν . . . πρίν: see on A 97. Which πρίν is a conjunction, which an adverb?

349. γινώμεναι [γινῶναι]: cf. δόμεναι, A 98, 116. — ψεύδος: pred. noun where we should expect a pred. adj. ψευδής.

350. γὰρ οὖν: 'for in any case.'

351. ἐπὶ νηυσὶν ἔβαινον: ἐπὶ with dat. differs little from ἐν or σὺν with dat. or from the simple dat.; translate: 'were going away in their ships.'

352. φόνον καὶ κῆρα: 'slaughter and death,' Homeric fulness of expression. Cf. in Engl. 'death and destruction.'

353. ἀστράπτων: an anacoluthon; strictly this and the follg. ptc. should be in acc. case, but φημι κατανεῦσαι Κρονίωνα becomes for the moment, to the speaker, κατένευσε Κρονίον. — ἐπιδέξια: lit. 'on the right.' As the augurs in observing the flight of birds looked toward the north (perhaps because Mt. Olympus lay in that direction), the east, the favorable quarter of the sky, was on the right. — φαίνων: 'revealing.'

354. τῷ: 'therefore,' dat. of cause. — ἐπειγέσθω: from ἐπείγω.

355. τινα: 'many a one' (cf., for a similar wish, Job xxxi. 10). — Τρώων ἀλόχῳ: 'a Trojan wife.'

356. Ἑλένης, κτλ.: 'Helen's pangs and groans;' the gen. is subjective.

358. ἥς νηός: *navis suae*.

359. ὄφρα πρόσθ' ἄλλων ἐπίσπῃ [ἵνα πρότερον ἄλλων ἐπίσπῃται]: 'in order that in advance of others he may overtake death and fate,' i.e. that death and fate may overtake him. Cf. this cumbrous form of denunciation with vv. 123-128, and see note on that passage.

360. αὐτός τ' ἐθ' μῆδεο, πείθεό τ' ἄλλῳ: 'do you not only consider for yourself, but comply with the advice of another.'

361. ἀπόβλητον: 'to be lightly esteemed.' — ἔπος: lit. 'word,' i.e. 'counsel.'

362. Nestor insists on the importance of arrangement. The soldiers will fight better under the eyes and with the support of friends. — φύλα: 'tribes,' includes a number of the smaller φρήτρας: 'clans.'

363. φρήτρηφι [φράτρη]: dat. sing. with suffix -φι. G. 61, N. 3, H. 221 D, Sketch of Dialect, § 9, 1.

365. δς τέ νυ: 'and who perhaps,' implying that there might prove to be no cowards among the host and thus nerving the people to greater exertions.

366. ἑσι [ῆ]. — κατὰ σφέας: 'by themselves' (see on A 271).

367. ἢ καί [εἰ καί]: 'whether owing even to divine power,' cf. A 83.

368. ἢ, κτλ.: 'or simply because of,' etc.

370. ἢ μάν [ἢ μῆν]: 'verily.' — ἀγορῇ: 'in the agora,' local dat.

371. αἰ γάρ [εἰ γάρ]: 'would that.' One can see from this passage how εἰ γάρ comes to be a particle of wishing. 'For if I had, etc., then should the city bow,' is equivalent to 'would that I had, then should,' etc.

373. τῷ: 'then' (see on v. 354). — ἡμύσειε (aor. opt. from ἡμύω, 'bow down'): see on v. 148.

374. ἀλούσα: 2 aor. ptc. from ἀλίσκομαι. — περθομένη: 'being sacked,' describes what follows upon ἀλούσα: 'having been taken.'

376. μετ' ἱριδας: 'into the midst of strifes.'

378. ἦρχον χαλεπαίνων: 'began it by my anger.'

379. ἐς μίαν: βούλην is easily supplied from βουλεύσομεν.

380. ἀνάβλησις (ἀναβάλλω, 'postpone'): verbal noun governing objective gen. (cf. v. 436).

381. **ξυνάγωμεν Ἄρηα**: 'we may join battle,' *cf.* Lat. *pugnam committere*.
382. **τις**: 'each one.' — Give force of midd. voice to the verbs **θηξάσθω** (*θήγω*), **θέσθω**, by translating: 'his spear,' 'his shield.'
384. **ἄρματος ἀμφὶς ἰδών**: 'having looked on both sides of his chariot,' *i.e.* having seen well to it.
385. **κρινώμεθα**: 'decide between one another,' 'contend.'
386. **μετέσσειται**: 'shall intervene.'
387. **μένος ἀνδρῶν**: lit. 'the fury of men,' *i.e.* 'the furious combatants.'
388. **τεν**: 'of many a one;' the gen. probably limits **τελαμών**, although that cannot easily be translated except in connection with **ἀσπίδος ἀμφιβρότης**, 'the strap of the man-protecting shield of many a one.'
389. **καμείται**: as subj. *sc.* **τις**. — **χείρα**: acc. of specification.
390. **τιταίνων**: 'tugging.'
392. **μιμνάειν**: an intensive form from **μῖμνω** (*cf.* v. 296), which is a reduplicated form from **μένω**.
393. **οὐ οἱ ἔπειτα ἄρκιον ἐσσεύεται φυγεῖν**: 'there shall be no safety to him to flee,' *i.e.* 'he shall find no safety from.'
394. **ὥς ὅτε [ῥταν] κῦμα**: *sc.* **ἰάχη**.
395. **κινήση**: *sc.*, as object, **τό [αὐτό]** referring to **κῦμα**.
396. **σκοπέλω** (*cf.* Lat. *scorpius*): appositive of **ἀκτῇ**.
397. **παντοίων ἀνέμων**: waves 'of all kinds of winds,' *i.e.* raised by all kinds of winds; the gen. is subjective and denotes the cause. — **γένωνται**: subj. is **ἄνεμοι**. Translate: 'whenever they rise on this side or on that.'
398. **ὀρέοντο [ῶρυντο]**: ipf. implying a pres. **ὀρέομαι**. — **κεδασθέντες** [**σκεδασθέντες**].
400. **ἄλλος ἄλλῳ ἔρξε**: 'one was performing sacrifice to one, another to another,' *i.e.* the different tribes made offering, each to its patron deity, according to its own national rites.
401. **μῶλον**: 'toil,' 'moil.'
402. **ὁ**: 'he,' *i.e.* Agamemnon.
403. **πενταέτηρον**: 'five-year old,' and so full-grown.
404. **κύκλῃσκεν**: 'was inviting' to the banquet which always made part of the sacrifice. — **γέροντας**: not used here with distinct reference to age, but equals 'counsellors.' — **ἀριστῆας Παναχαιῶν**: in definitive apposition with **γέροντας**. Translate: 'he was inviting from among the counsellors the following champions of the collected Achaians.'
406. **Τυδεὺς υἱόν**: 'Diomedes.' For further account of this hero see E and Z 119-236.
407. Nearly identical with this verse is v. 169.
408. Menelaos stands on a higher footing than the other chiefs, and his presence is expected at the banquet without special invitation. — **βοὴν ἀγαθὴν**: 'good at the battle-cry.' No trumpets are mentioned in the Homeric poems; hence the voice was important.

409. **ἀδελφεόν [ἀδελφόν]**: example of prolepsis, natural in animated style. See on A 537.
410. **περίστησαν**: how distinguish the unaugm. aor. (used here) from ipf.? — **οὐλοχύτας**: see on A 449.
412. Magnificent form of address: 'Zeus most glorious, most great, wrapt in black clouds, dwelling in aether.' The abiding-place of Zeus was **ἀκρογᾶτη κορυφῇ πολυδεϊράδος Οὐλύμποιο**, A 499. The summit of Olympus towered out of the **ἀήρ** into the **αἰθήρ**. With the substance of the prayer (vv. 414, 415) may be compared several Old Testament invocations of Jehovah; *e.g.* Josh. x. 12, 13.
413. **ἐπ(ι)δύναμι** and **ἐπελθεῖν**: infs. depending on a verb of praying, *e.g.* **δοῦς**, which can easily be supplied. **ἐπὶ** with both verbs adds the idea 'upon the earth,' for sunset and darkness are thought of as falling from heaven upon the earth.
414. **πρηνές**: pred. adj. with **μέλαθρον** denoting the result of **καταβαλεῖν**. **κατὰ πρηνές βαλέειν**: 'lay low.'
415. **πρήσαι πυρός**: 'burn with fire.' For gen. **πυρός**, H. 760; for orig. signif. of **πρήθω**, see on A 481. — **θύρετρα**: the pl. suggests folding or double doors. — **δηλοῖο**: pronounce as if written **δηλοῖο**.
417. **ῥωγαλέον**: denotes the result of **δαΐξαι** (*cf.* **πρηνές**, v. 414).
418. **ὀδᾶξ**: adv. equivalent to dat. pl. of **ὀδοῦς**. The English equivalent of the whole expression **ἐν κινήσειν ὀδᾶξ λαζόλατο [λαμβάνοιεν] γαῖαν** is: 'bite the dust.'
419. **ἄρα** implies the knowledge of the hearer that it was not in accordance with Zeus's plan to grant Agamemnon's prayer (see on vv. 35, 36).
420. **δέκτο**: syncop. 2 aor. from **δέχομαι**, see on A 23. — **ἀμέγαρτον**: lit. 'unenviable,' *i.e.* 'unhappy.'
- 421-424 = A 458-461.
425. **σχίλῃσιν**: local dat., 'on splinters' (*cf.* in A 462, **ἐπὶ σχίλῃσι**).
426. **ἀμπεύραντες [ἀναμπεύραντες]**: apocope and assimilation. — **ὑπεύρων [ὑπερεῖχον]**: **ὑπεύρ** is perhaps for **ὑπερί**, a locative form for **ὑπέρ** (*cf.* **παραί, προτί, ὑπαί**). — **Ἥφαιστοιο**: metonymy, — the name of the god for the element over which he presides.
- 427-432 = A 464-469.
434. *cf.* A 122, where the courtly beginning of the verse was in sharp contrast with the abusive ending.
435. **λεγώμεθα**: La Roche would translate, as the verb has no object, 'let us lie idle,' which involves confounding the roots **λεγ-** and **λεχ-**. It seems better to translate, 'let us be talking with one another,' although in the few passages where **λέγεσθαι** has that sense an acc. **ταῦτα** is added. A *varia lectio* is **δὴ νῦν μηκέτι ταῦτα λεγώμεθα, κτλ.** But it is not easy to see to what the 'these things' refer.
436. **ἀμβαλλώμεθα**: see on v. 380. — **ἐγγυαλίζει**: see on A 353.

438. κηρύσσοντες ἀγείρόντων: 'let them collect by proclamation.'
439. ἀθρόοι ὦδε: 'assembled just as we are.' ὦδε seems never to mean 'as follows' in Homer.
440. θάσσον: 'more quickly' than could otherwise be the case, *i.e.* 'very quickly.' This is an example of the absolute comparative.
- 442-444 = (very nearly) vv. 50-52.
445. οἱ ἀμφ' Ἀτρεΐωνα βασιλῆες: 'the son of Atreus and the (other) kings.'
446. κρίνοντες: *i.e.* according to Nestor's advice, v. 362. — μετὰ δέ: 'and in the midst.' What verb is to be supplied with Ἀθήνη?
447. αἰγίδ' (nom. αἰγίς): the 'aegis,' or shield of Zeus, often lent by him to Athena. The aegis is 'precious,' ἐρίτιμον, because not subject to age or decay, ἀγήραον ἀθανάτην τε. Of these last two epithets it may be said that they always occur together, and except in this phrase are always applied to persons.
448. τῆς: may be explained as possessive gen., 'whose hundred tassels,' but is probably better considered as gen. of separation: 'from which dangle.' Cf. ἡερέθονται (from theme ἀερ-) with ἡγερέθοντο (theme ἀγερ-), and see on v. 304. The Homeric conception of the aegis seems to be a kind of apron or flap hanging from the shield, and ornamented with precious tassels, finely twisted, of golden thread. For a fuller description of the aegis, cf. E 738 follg.
449. ἐκατόμβιος: a frequent primitive method of estimating value is in oxen (see on A 154).
450. παιφάσσουσα: 'resplendent.'
451. ἐν: join with ὄρσεν.
452. καρδίῃ: apposition of the part with the whole, 'in each one *i.e.* his heart,' *i.e.* 'in the heart of each one.' Perhaps this passage should lead us to explain θυμῷ in A 24 as an appositive of Ἀγαμέμνονι, rather than as a local dative.
453. γλυκίων [γλυκύτερος]: cf. A 249.
455. Here follow five similes: (1) the forest fire, suggested by the gleam of the armored host; (2) the flocks of birds, referring to its numbers and tread; (3) the swarms of flies, to its persistence; (4) the goat-herd and his flocks, to its systematic ordering according to tribes; (5) the bull and herd, to Agamemnon's pre-eminence. — ἥντε [ὥς ὅτε].
456. ἔκαθεν: 'from far away;' the point of view chosen is in the distance, instead of in the vicinity of the light. This illustrates a (uniformly noticeable) diversity of Greek from Engl. idiom.
457. τῶν: connect with χαλκοῦ, and translate (vv. 457 and 458): 'the resplendent gleam from the vast expanse of bronze of these as they marched along came through the upper air to heaven.' — θεσπεσίω (θεός and theme σπ-, cf. v. 483): lit. 'divinely spoken,' then 'marvellous,' 'vast;' here epithet of χαλκοῦ: the 'broad expanse of bronze armor.'

459. τῶν: is taken up again by τῶν in v. 464, and must be left untranslated.
460. χηνῶν, γεράνων, κύκνων: appositives of ὀρνίθων.
461. The river Kaÿster is in Lydia, flowing south of Mt. Tmolos into the Aegean just north of Ephesus. The vale through which it flows is the Ἀσιος λειμῶν: 'Asian mead,' whence perhaps the name Asia may have spread, as the designation of one of the grand divisions of the globe.
462. ἀγαλλόμενα πτερύγεσσιν [πτέρυξι]: 'sporting exultingly on their pinions,' dat. of means.
463. κλαγγηδὸν προκαθίζοντων: 'alighting one before another with a din.' The ptc. (agreeing with the gens. in v. 460) describes most vividly the manner in which a flock of birds alight, those settling later dropping in front of those which have already touched the ground. Notice a flock of doves, as they alight. — τε in this verse, as in v. 456, has no translatable meaning.
465. προχέοντο: 'were pouring forth.'
466. ποδῶν: if ὑπό had purely local signif. the dat. ποσσὶ would be required. It is simplest to recognize here a transition to the causal signif. Translate: 'under (*i.e.* because of the tread of) the feet of themselves and the horses.'
467. ἔσταν: 'they halted.' This and the two follg. verses are remarkably flowing, on account of the numerous liquids and vowels which they contain.
468. ὥρη: may refer to any season, here (as in v. 471) to 'springtime.'
469. μυιάων [μυιῶν]: from nom. sing. μυῖα. Sc. with ἔθνεα, ἡλάσκουσιν or similar verb.
471. γάλας (nom. sing.): heteroclite form of γάλα, 'milk.'
472. ἐπὶ Τρώεσσι: of hostile aim, 'against the Trojans.'
474. τοὺς simply anticipates τοὺς in v. 476, and is best omitted in translation. — ὥστε [ὥσπερ]: see on v. 289. — αἰπόλια πλατέ' αἰγῶν: 'wide-grazing (goat-) herds of goats;' the epithet πλατέα is true to life, as any one who has ever seen goats grazing will recognize; αἰγῶν is gen. of material, pleonastic if, as generally considered, the first part of αἰπόλια is αἶξ. — αἰπόλοι ἄνδρες: ἄνδρες seems superfluous, but there are many similar instances of its use; e.g. Γ 170, βασιλῆι ἄνδρῃ (cf. Δ 216, 275, 485).
475. ῥεῖα [ῥαδίως] διακρίνωσι: we should have indic. in prose. — νομῷ: local dat. — μυγέωσιν: 2 aor. pass. subj. 'when they have become intermingled in the pasture.' The subj. in the temporal clause implies a repeated act. G. 229, 225, H. 914 B.
477. ἵεναι: inf. of purpose (see on A 8). — μετὰ δέ: adv. 'and among them.'
478. In giving to Agamemnon the majestic head of Zeus, the broad breast of Poseidon, and the slender waist of Ares, the poet shows that established types of representation of the different deities already existed in sculpture.

480. ἀγέληφι [ἀγέλη]: 'in the herd.' Sketch of Dialect, § 9, 1. — βοῦς is comm. gender and the appositive ταῦρος designates the sex. — ἐπλετο: 'is;' gnostic aor., see on A 218.

481. βόεσσι [βουσί]. — ἀγρομένησι: sync. 2 aor. midd. ptc. from ἀγείρω.

483. ἡρώεσσιν [ἡρωσιν]: 'among the heroes,' dat. of interest loosely connected with ἐξοχόν. G. 184, 5, H. 771.

484. ἔσπετε: 'relate.' The form is 2 aor. inv. from theme σεπ-, 'say,' whence ἄσπετος, 'untold' (v. 455), and θεσπέσιος, 'divinely spoken' (v. 457), are both derived. There is a pres. ἐν-έπω (for ἐν-σέπω), and Hadley considers ἔσπετε 2 aor. inv. for ἐν-σ(ε)π-ετε. Curtius, on the other hand, makes it simply a redupl. 2 aor. inv. for σε-σπε-τε. What the relation of the root σεπ- to the root Fεπ- is, is not clear, but the two appear to have been confounded by the Greeks. The appeal to the Muses, the daughters of Mnemosyne ('Memory') and of Zeus (v. 491), is appropriate before commencing the catalogue (vv. 494-759) so severe a test of the Minstrel's memory. See Introduction, p. xix.

485. πάριστε: sc. πᾶσι, suggested by πάντα.

486. κλέος οἶον: 'only rumor.' Distinguish: οἶος, 'alone;' οἶος, 'such as;' οἶός, 'of a sheep.'

488. μυθήσομαι, ὀνομήνω: aor. subjunctives. It is uncertain whether the ἄν is to be repeated with the ὀνομήνω, cf. A 137, 262.

490. ἦτορ: lit. 'heart,' i.e. 'lungs.'

492. μνησαίαθ' ὅσοι [μνήσαιντο αὐτῶν ὅσοι]: 'should bring them to mind as many as.'

493. προπάσας: the force of πρό in this compound may be thus given: 'all, as one proceeds forward in an enumeration.'

494. At this point begins the catalogue of ships which ends with v. 785. It was known among the ancients by the name Βοιωτία, because the Boeotians (Βοιωτῶν, v. 494) stand first in the enumeration. Their priority may be due to the fact that the expedition set sail from Aulis (cf. B 303) in Boeotia. To the ancients this catalogue was a document of the greatest importance, and was regarded as authoritative upon the question as to what towns in ancient times belonged to the various districts of Greece. Its interest at the present time is chiefly geographical, and the student will most easily become familiar with the location of the places named by referring to the three maps (from Kiepert's *Atlas of Hellas and the Hellenic Colonies*: Berlin, 1872) which follow. For most other details, historical, mythological, etc., he must refer to the Classical Dictionary. It should be remarked that many of the Homeric localities ceased in after times to be inhabited, or can no longer be identified by their names, so that the maps are to a certain degree conjectural. The catalogue presents few grammatical difficulties.

496. οἷ θ': οἷ (in this verse and in vv. 499, 500, 503, 504, 505, 507) refers to Βοιωτῶν as its antecedent. τε is without connecting force (see on A 86). — ἐνέμοντο: 'possessed,' lit. 'fed upon.'



BOEOTIA, PHOKIS, LOKRIS IN THE HOMERIC AGE. VV. 494-535.

498. Θέσπειαν: like Πλάταιαν (v. 504), appears later in pl. form; e.g. Θεσπιαί, Πλαταιαί. — Γραία: the place whence the later appellatives, Γραικοί and the Lat. *Graeci*, were derived.

505. Ὑποθήβας: Thebes itself is not mentioned because that had already been destroyed by the Ἐπίγονοι, lit. 'After-born,' i.e. sons of those who made the first attack upon Thebes, — but only its successor, Ὑποθήβαι, the 'lesser' or 'later Thebes.'

506. ἄλσος: it seems rather strange that ἄλσος, 'grove,' should be an appositive of a city. There may have been no proper city aside from Poseidon's grove and temple, as there was no town at Olympia except in connection with the sacred Altis.

509. τῶν: resumptive of Βοιωτῶν (v. 494), somewhat like τῶν in v. 464, τοὺς in v. 476. — ἐν: join with βαῖνον, 'were embarking,' i.e. from Aulis, whence the expedition set sail (see on v. 303).

510. κοῦροι: 'fighting youths' of the nobility.

511. Ἰδ' (ἐ) = ἡδέ [καί]. — Μυνύειον: adj. 'Minyeian.' The famous tribe of the Minyai took the principal part in the Argonautic expedition. Their capital was Orchomenos.

514. ὑπερώιον εἰσαναβάσα: 'after she had gone up into the upper chamber,' added instead of a partitive appositive to δόμῳ.

515. Ἄρηι: dat. 'to Ares.' Thus it was that Ares was the progenitor of the Minyai. — παρελέξατο: from stem λεχ-.

516. τοῖς: dat. limiting verb (ἐστιχόωντο), instead of gen. (of possession) limiting noun (νέες = νῆες). G. 184, 3, N. 4, H. 767.

519. Πυθῶνα: the later Delphi. The epithet πετρήεσσα is most appropriate from the mighty cliffs, which rise more than 1000 feet on each side of the chasm in which was the oracle.

522. οἷ τ' ἄρα: for force of ἄρα(ρα), cf. B 36.

528. ἔμπλην: 'hard by,' contains the root of πέλας, πλησίον, and governs the gen.

529. This verse was generally regarded by the ancient critics as interpolated. The frequent repetition of the fact of his inferiority of stature seems uncalled for.

530. *ἐκέκαστο*: plupf. from *καίνυμαι* with signif. of ipf., 'excelled.' It is followed by acc., not by the gen. as a word of superiority. — *Πανέλληνας*: 'the united Hellenes.' This expression designates the collective inhabitants of Northern Greece, as *Παναχαιοί* (v. 404) signifies the collective inhabitants of Peloponnesus and islands.

535. *πέρην* [*πέραν*]: 'opposite.' — *ἱερῆς*: designation of certain islands, see on A 366.

536. *μένει πνέοντες*: 'breathing (breath which is) fury.' The acc. is cognate. — *Ἄβαντες*: the name of one of the aboriginal tribes of Greece.

538. *ἔφαλον* = *ἐπὶ τῆς ἁλός*: 'on the sea.'

542. *δπιθεν κομόωντες*: *i.e.* with the front part of the head shorn and with a long queue, like the Tartars or Chinese. Contrast with *κάρη κομόωντες*, and see on v. 11. The Abantes were a wild barbarous race, hardly Hellenes.

544. A dodecasyllabic verse, *i.e.* consisting of six spondees. For *δηῶν*, see on v. 415. — *ἀμφὶ στήθεσσι*: 'about their breasts.'

549. *καὶ . . εἰσεν* [*καθεῖσεν*]: prep. shows apocope and assimilation. — *ἐφ' νηῶ* [*τῷ αὐτῆς νεῷ*]. The reference is to the Erechtheum at Athens, not of course the sumptuous Ionic temple of which the ruins still stand there, but a far earlier, ruder shrine. The site of the Erechtheum was the most sacred in the Acropolis, for here it was that Poseidon had left the mark of his trident in the rock whence issued the salt spring, and here it was that Athena had called forth from the rock the sacred olive-tree. Here, too, was worshipped the rude image of Athena, which, like that of Ephesian Artemis, was believed to be *Διοπετής*, 'fallen from Zeus.'

550. *μιν ἱλάονται*: 'propitiate him,' *i.e.* the deified Erechtheus whose worship was founded and sanctioned by Athena.

552. *Πετῶ*: very peculiar form of gen. for *Πετῶ* from nom. *Πετῶς*.

553. *τῷ*: 'to him,' *i.e.* Menestheus.

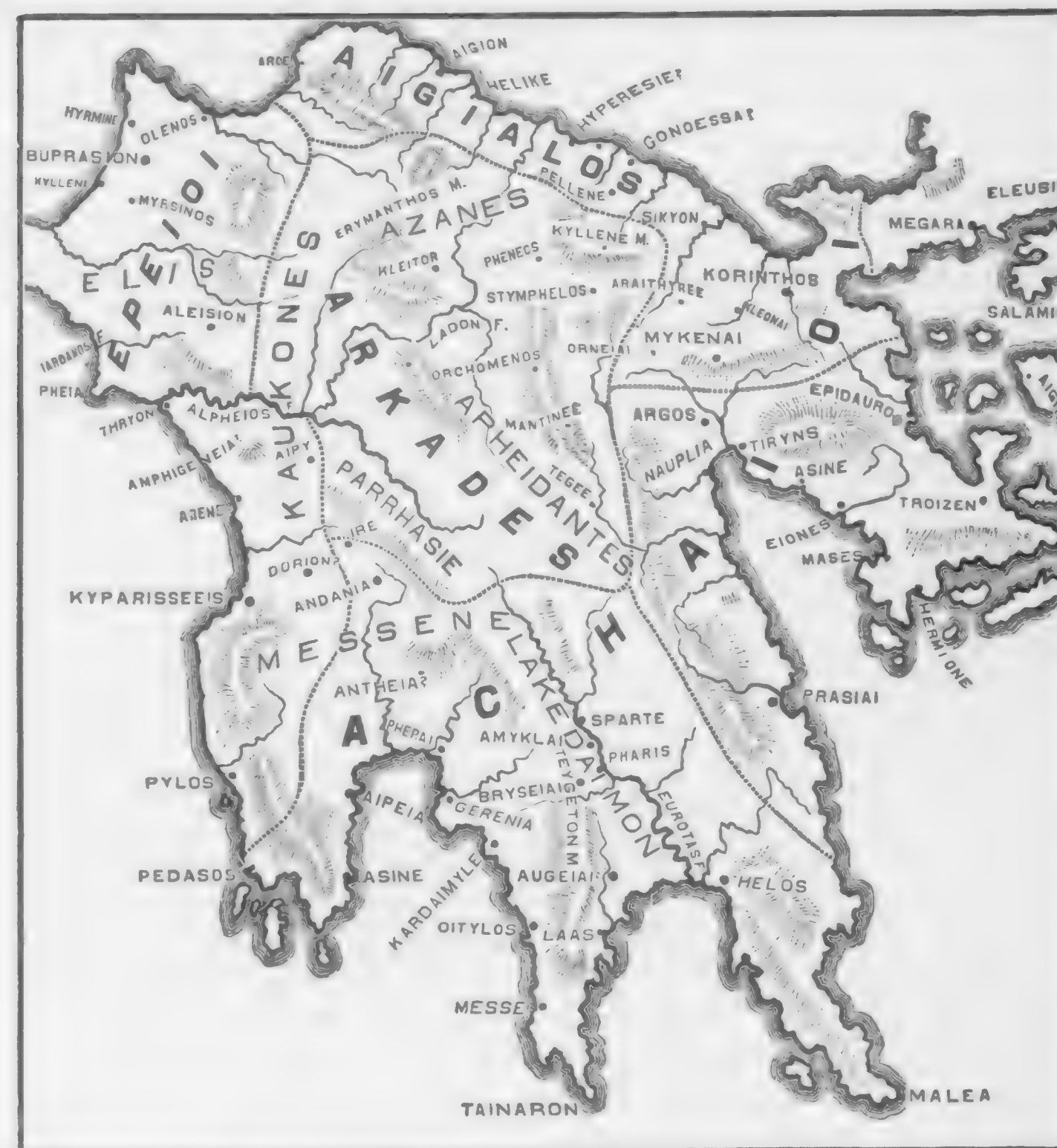
555. There is great similarity between the last hemistich of this verse and that of Γ 215.

557. *δυοκαίδεκα* [*δῶδεκα*].

558. *ἔν'*(α): local, 'where.'

559. The Cyclopean walls of Tiryns are in parts quite perfect still. They are built of enormous stones, and have this peculiarity of construction: a tunnel runs lengthwise through the wall, from which, by openings above, the defenders could appear at any point on the top of the wall to repel an attack.

561. Troezen was the home of Aithra, daughter of king Pittheus (Γ 144). Here she brought forth Theseus, the national hero of Attika, and here he passed his boyhood before going to seek adventures and his



THE PELOPONNESUS IN THE HOMERIC AGE. VV. 559-637.

throne at Athens. Epidauros was the seat of the most famous shrine of Asklepios (*Aesculapius*). Here were great curative establishments, famous physicians, and one of the largest theatres in Greece, the latter now existing in good preservation.

562. *Αἴγινα*: Aigina was ruled by Aiakos, the progenitor of Achilles. The towns from which the contingent of Diomedes came were among the most famous and powerful in Greece.

568. *ὀγδώκοντα* [*ὀγδοήκοντα*].

569. As Argos heads the list of towns represented in Diomedes's contingent, so does Mykenae that of those in Agamemnon's.

572. *ῥοι* [*οῖ*]: 'where.'
575. *αἰγιαλὸν ἀνὰ πάντα*: 'throughout the whole coast-line.'
576. *τῶν ἑκατὸν νηῶν*: 'of the 100 ships of these.' *τῶν* (masc.) = *τούτων* is possessive gen. limiting *νηῶν*, and is the antecedent of *οἱ* in v. 569 and of *οἱ* in v. 573.
578. *ἐν δ'*: adv., 'and among them.' — *ἐδύσατο*: 'clad himself in.'
580. This verse is probably spurious; if translated, it should be connected with *κυδιόων*. — *ἄριστος*: here, as in A 91, used of pre-eminence in wealth and dignity.
586. *τῶν*: limits *νεῶν*, as in v. 576, 'their sixty ships.' *οἱ*: 'brother commanded for him,' instead of 'his brother commanded.'
587. *ἀπ' ἀτερθε* (*ἄτερ*) [*ἄνευ*]: 'apart,' 'by themselves,' a sign of the different footing on which Menelaos stood from the other chiefs.
590. See on v. 356. Little censure of Helen is implied in this verse.
595. *ἀντόμεναι* (*ἀντομαι*) [*ἀντάω*]: 'meeting with.' — *Θάμυριν τὸν Θρήϊκα*: 'Thamyris, that Thracian.' Not the historical Thrace is here referred to, but Pieria, a region in southern Macedonia at the foot of Olympus, where the worship of the Olympian deities and the Muses was first developed by such singers as Orpheus, Thamyris, Musaios, and thence extended to Greece generally. These singers were considered the fathers of Greek poetry. Here Thamyris is represented, like a rhapsodist, as wandering about and visiting the courts of different kings.
597. *στεῦτο γὰρ εὐχόμενος νικήσειν*: 'for he declared with boasts that he would conquer;' join inf. directly with *στεῦτο* (cf. Γ 83). — *εἴπερ ἂν αἰδοῖεν*: 'even should the Muses in person sing;' for *εἰ ἂν* w. opt. see on A 60.
604. *Αἰπύτιον*: adj. equivalent to *Αἰπύτου*, the gen. sing. of noun. With *ἀνέρες* sc. *εἰσὶ*. See on B 20, 54.
609. *Ἀγαπήνωρ*: it has been remarked that this single Arcadian leader is not again mentioned in the Iliad.
614. *ἐπεὶ . . . μεμῆλαι*: for phrase, cf. v. 338. Living in the interior, they had no experience or knowledge of the sea.
616. *ὅσσον ἐφ'*: 'as far as,' i.e. 'over as large a space as.'
617. *ἐντὸς ἐργεῖ*: 'shuts in,' 'includes.' *ἐέργει* agrees with *Ἀλείσιον*, but is understood with the other subjects; its object is *Ἥλιδα* understood. Translate freely: 'as much of Elis as they include,' lit. 'as far as they include Elis.'
619. *πολλὰς δ' ἔμβαλλον Ἑπείοι*: 'for the Epeioi embarked in large numbers.'
625. *οἱ δ' ἐκ Δουλίχου*: sc. *ἦσαν*.
626. *ναίουσι*: 'lie,' lit. 'dwell.' — *Ἥλιδος ἄντα*: 'opposite Elis. The poet has placed these islands too far to the southward.
629. *ἀπενάσσατο* (*ναίω*): 'withdrew.'
631. Odysseus was king of a large island-kingdom. The collective

name for his subjects was *Κεφαλλῆνες*. Ithaka, the island with which he is specially associated, was only a very small part of his domain.

632, 633. *Ἰθάκην*: the town Ithaka; the other three places in these two vv. are all thought of as situate in the island Ithaka.

635. *ἡπειρον*: 'main-land,' probably Akarnania and Leukas, then a promontory. — *ἀντιπέραια*: 'land lying opposite,' probably that part of Elis situated over against the island Zakynthos.

638. This and the follg. verse give the reason why Thoas came to be leader of the Aetolians. The most famous of the sons of Oineus were Tydeus and Meleager. Tydeus perished before the walls of Thebes; Meleager, by the act of his own mother. Meleager alone is mentioned (v. 642) as the most famous of the sons of Oineus.

643. Translate; 'and it had been charged upon him to act as king for the Aetolians in every matter.'

Verses 645-670 describe Crete and Rhodes. In the center of Crete lies Mt. Ida, over 6000 feet high. North of this, on the coast, was Knosos (written also Knossos and Gnosso); south, Gortys or Gortyn (later Gortyna). In the eastern part of the island lay Lyktos, Miletos, Lykastos. Phaistos and Rhytion lay near Gortyna. In Rhodes only three towns are named, Lindos on the east, Ialysos on the north, Kameiros on the west. The disproportionate length of the story of Tlepolemos (vv. 658-667), grafted in upon the account of the Rhodians, has suggested that it may have been composed by a Rhodian rhapsodist.

655. *διὰ*: construe with *κοσμηθέντες*.

658. *βίη Ἡρακλεΐη*: i.e. 'to the mighty Herakles,' cf. v. 666 and Γ 105.

659. *ἄγετο*: subj. is *Ἡρακλῆς* suggested by adj. *Ἡρακλεΐη* in v. 658.

660. *διοτρεφέων αἰζηῶν*: 'noble warriors;' *διοτρεφέων* here signifies simply that those whom he slew belonged to the heroic stock.

661. *δ' ἐπεὶ οὖν*: 'and so when.'

662. *πατρός ἑοῖο φίλον μητρώα*: 'his father's own (*φίλον*) uncle (mother's brother).'

667. *ἄλγεα πάσων*: a common phrase apparently half conventional, and often used because it conveniently closes a verse.

668. *ῥῆκθεν* [*ῥῆκθησαν*]: 'they dwelt,' i.e. the Rhodians — *καταφυλάδων*: 'according to tribes,' equivalent to *κατὰ φύλα*, v. 362.

670. There were later legends of a golden shower which Zeus had shed upon the island Rhodes. Another story about the island was that the sun shone there every day in the year. On the face of the coins of Rhodes is the face of the sun-god Apollo; on the reverse side, a rosebud (*ρόδον*).

671. The small islands mentioned, vv. 671-680, are: Syme, Nisyros, Karpathos, Kasos, Kos, Kalydnai. They constitute the group known as Sporades. They are situated, reckoning from Rhodes as a centre: Syme and Nisyros to the northwest; Karpathos and Kasos to the south



THE HOMERIC PELASGIC ARGOS, OR THE DISTRICT BETWEEN MT. OLYMPUS AND THE MALIC GULF — ROUGHLY CORRESPONDING TO THE LATER THESSALY. VV 681-739.

west; Kos to the north; Kalydnai probably designates a number of small islands near Kos. — *Νιρεύς*: the repetition of the name in this and in the follg. vv., common in poetry of all languages, is called epanalepsis. It serves to keep alive the attention of the reader or hearer. The significant names of the parents of Nireus — Aglaia, 'splendor,' Charopos, 'bright-faced' — suggest that his beauty was hereditary.

674. *τῶν ἄλλων Δαναῶν*: as gen. of the whole, *ἄλλων* would be superfluous, because the gen. of the whole should include the word denoting the part, and *ἄλλων* would exclude *Νιρεύς*. Explain as in A 505.

675. *ἄλαπαδνός*: 'feeble.'

676. *Κράπαθος*: metathesis for *Κάρπαθος*, cf. *θράσος*, *καρτερός* for *θάρσος*, *κρατερός*. Sidgwick mentions, as illustrations of the same thing in English, 'Brummagem' for Birmingham, and, in local dialects, 'cruds' for curds.

677. *Κῶν*: acc. sing. contracted for *Κῶων*. The nom. sing. is *Κῶως*, contracted *Κῶς*.

680. *τοῖς*: for dat. see on v. 602.

681. *τούς*: stands here without a verb; perhaps *ἔρέω* (cf. v. 493) is to be supplied.

684. *Μυρμιδόνες, Ἕλληνες, Ἀχαιοί*: names arranged in order, beginning with the more specific. *Μυρμιδόνες* is the special name for Achilles's subjects, *Ἕλληνες* refers particularly to the inhabitants of *Πελασγικὸν Ἄργος*, *Ἀχαιοί* designates in general the Achaian host under the command of Agamemnon.

685. Translate: 'of their (τῶν) fifty ships again Achilles was commander.'

686. *ἐμνῶντο*: 'were mindful of;' assimilated ipf. from stem *μνα-* (prs. *μνῶμαι* or *μιμνήσκω*). The meaning seems to be nearly that of *μιμνήσκω*.

687. Translate: 'for there was no one who would lead them into line of battle.'

688. In this and the three follg. verses the circumstances of the capture of Briseis are described, see on A 392.

692. *κὰδ . . . ἔβαλεν*: i.e. *ἀπέκτεινεν*.

694. *τῆς*: for gen. of cause with *ἀχέων*, cf. v. 689; see also on A 65. This verse is very weak and unpoetical, and Zenodotus rejected the entire passage, vv. 686-694.

699. *ἔχεν κατά*: cf. *κάτεχεν*, Γ 243.

700. *ἀμφιδρυφής*: 'with both cheeks torn,' in sign of deepest grief. The wife of Protesilaos was Laodamia. Cf. Wordsworth's *Laodamia*.

703. *οὐδὲ μὲν [= μὴν] οὐδ'*: negation strengthened by double negative: 'but by no means I assure you (μὴν).' — *γὰρ μὲν [μὴν]*: 'and yet certainly.' Translate the last hemistich: 'though longing for their commander.'

707. *πρότερος [προγενέστερος]*: 'older.'

708. This and the follg. verse, as repetitious, were rejected by some ancient critics.

714. *ὑπ' Ἀδμήτῳ*: *ὑπό* occurs several times in connection with *τίκτω*, with the dative of person (cf. vv. 725, 742, 820).

715. *Ἀλκίον*: famous for the beautiful story, as told by Euripides, of her death in her husband's stead. Robert Browning's translation of the tragedy in *Balaustion's Adventure* should be read.

723. *ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου*: 'tormented by the dreadful sore (from the bite) of the deadly water-snake.' The story of how the recall of Philoktetes, necessary in order that Troy might be taken, because in his possession were the bow and arrows of Herakles, was accomplished by Odysseus, is not found in the Iliad. It is alluded to in vv. 724, 725.

731. *Ἀσκληπιοῦ*: here is a case where the original reading seems to have been *Ἀσκληπιδό*.

741. *τέκετο*: used indifferently of either parent: 'begat' or 'brought forth,' cf. follg. verse.

743. *ἡματι τῷ [ᾧ]*: 'on the day when,' as in v. 351. — *φῆρας λαχνήεντας*: 'shaggy monsters,' i.e. centaurs, see on A 268.

750. Δωδώνην: generally located by geographers in Thessaly, not far from modern Jannina, although a scholion in *Codex Venetus* places it in Molossis in Epirus. Here was the most venerable oracle of the Hellenic race. Zeus disclosed his will in the rustling of the holy oak and the murmur of the waters of a cold sacred stream at its foot. — δυσχέμερον: 'wintry.'

751. Translate: 'and who cropped their fields (ἔργα) about the lovely Titaresios.'

752. προῖαι [προΐησι]: accent inconsistent with its formation as if from a pres. προ-ιέω.

754. καθύπερθεν: 'down from above.' This verse describes, in a poetical way, how the clear waters of the mountain stream (Titaresios) refuse to mix with the muddy river of the plain (Peneios).

755. This verse assigns the reason for the refusal of the waters of the Titaresios to unite with those of the Peneios. The former is a 'branch' (ἀπορρώξ) of the Styx, connected in some mysterious subterranean way with it, and the water of this dreadful river, it is taken for granted, unites with no other water. Notice the slow movement of the first hemistich, suited to the solemn words ὅρκου γὰρ δεινοῦ.

758. Πρόθοος θοός: observe the paronomasia.

759. This verse marks the conclusion of the catalogue of the Greeks. Now, before enumerating the Trojans, a moment is taken to answer the questions: 'who was the bravest chief?' 'which were the fleetest horses?'

761. τίς τ' ἄρ: see on A 8. — ὄχ' ἄριστος: see on A 69. — ἔννεπε: see on v. 484. — μοῦσα: for sense in which the word is used, see on A 1.

762. αὐτῶν ἢ δ' ἵππων: 'of the men themselves and of their horses,' both words in apposition with τῶν, v. 762.

763. ἵπποι μὲν μέγ' ἀρισται: the best way to manage the fem. gender in this passage is to translate: 'the mares of Admetos were by far the best.' Admetos was the son of Pheres, Φηρητιάδης. Mares were preferred in ancient warfare.

764. ὀρνιθᾶς ὥς: for accent of ὥς and short final syllable made long before it, see on v. 190. The mares are compared with birds not as swift-footed, but as swift. In other words, there is no emphasis laid on the first part of the compound ποδ-ωκέας (see on φνοχέει, A 598).

765. οἱ-έτας: 'of one age.' — σταφύλη ἐπὶ νῶτον ἕστας: 'equal as measured by the plumb-line over their backs.' Perhaps we are to think of the use of the plumb-line in connection with the square in the way often practised at the present day to determine whether two points are of equal height. A simpler translation is: 'like a plumb-line over their backs,' i.e. 'straight-backed,' not hollow-backed. σταφύλη: lit. 'a bunch of grapes;' then, from similarity of shape, a 'plummet.'

766. θρέψ' [ἐθρεψε]: from τρέφω. Apollo served as herdsman to Admetos in Peneia in Thessaly, and there reared these famous mares.

767. φόβον Ἄρης φορεούσας: 'carrying (where they went) flight caused by Ares.'

769. ὅφρα: 'as long as.'

770. ἀμύμονα: 'faultless,' in sense of A 92. No chief and no steeds could compare with Achilles and his divine horses so long as they were present in the camp.

773. λαοί: i.e. the Myrmidons.

774. αἰγανέησι ἰέντες: 'hurling hunting-spears.' For dat., see G. 188, 1, H. 776. It seems rather strange that, so far away from home and on a warlike expedition, they should have had with them 'hunting-spears.'

776. λῶτον: a species of 'clover.'

777. ἕστασαν (plupf. with signif. of ipf.): 'were standing.' We are to think of the parts of the chariots as taken asunder, and laid separately away. To fit them together for service was ἐντύνειν ἄρματα. — ἀνάκτων: i.e. of Achilles and the under-chieftains of the Myrmidons.

780. οἱ δέ: with these words the poet leaves Achilles and the Myrmidons, and turns back to describe the advance of the other chiefs of the Achaians. — νέμοιτο, κτλ: 'as if the earth were to be devoured.' The opt. is one of simple conception, and an opt. with ἔν may be supplied as the conclusion of the condition. Thus (ὥς and εἰ being separated): ὥς ἔν εἴη, εἰ χθὼν νέμοιτο: 'as would be the case, if the earth were devoured (by fire).' The meaning is (probably) that the splendor of their armor as they marched was as if all the earth were aflame.

781. ὥς: for accent, cf. v. 764. — Διῖ (final syllable used long before *jōs*): supply ὑποστεναχίζει, and translate: 'as it groans under the might of Zeus,' or more freely: 'as Zeus makes the earth groan beneath his power;' for dat., G. 184, 3, H. 775.

782. ἱμάσση: sc. subj. Ζεύς. The myth was that the giant Typhoeus was buried in Kilikia in the country of the Arimoι. The monster thus buried is the personification of a volcano; now and then he moves himself slightly, which makes an earthquake; and Zeus occasionally 'lashes' the region where he is buried with his thunder-bolts, i.e. with lightning.

784. τῶν . . . ἐρχομένων: connect as limiting gen. with ποσσί.

785. πεδίοιο: best taken as local gen. 'on the plain.' Cf. Γ 14.

The account of the host of the Greeks is now complete, and, before passing on to the muster of the Trojans, it will be well to enumerate in their order the Greek chieftains. The list is as follows: Peneleōs, Lēitos, Arkesilāos, Prothoēnōr, Klonios (vv. 494, 495), Askalaphos, Ialmenos (v. 512), Schedios, Epistrophos (v. 517), Ajax (v. 527), Elephēnōr (v. 540), Menestheus (v. 552), Ajax Telamōnios (v. 557), Diomēdēs, Sthenelos, Euryalos (v. 563), Agamemnon (v. 576), Menelāos (v. 586), Nestor (v. 601), Agapēnor (v. 609), Amphimachos, Thaliōs (v. 620), Diōrēs (v. 622), Polyxeinos (v. 623), Megēs (v. 627), Odysseus (v. 631), Thoas (v. 638), Idomeneus (v. 645), Merionēs (v. 651), Tlēpolemos (v. 653), Nireus

(v. 671), Pheidippos, Antiphos (v. 678), Achilles (v. 685), Prōtesilāos (v. 698), Podarkēs (v. 704), Eumēlos (v. 714), Philoktētēs (v. 718), Medōn (v. 727), Podaleirios, Machaōn (v. 732), Eurypylos (v. 736), Polypoitēs (v. 740), Leonteus (v. 745), Gouneus (v. 748), Prothoos (v. 756), — forty-six heroes in all.

786. ὠκέα [ὠκεῖα]: nom. fem. from ὠκός, see Sketch of Dialect, § 13, 3.

788. ἀγορὰς ἀγόρευον: 'were holding assembly,' i.e. were gathered for counsel.

789. ἡμὲν . . . ἡδέ: 'both . . . and.'

791. εἶσατο (εἶδομαι): 'likened herself.'

794. δέγμενος (2 aor. ptc. midd. from δέχομαι): 'expecting,' see on v. 137. — ναῦφιν [νεῶν]: see on v. 363. — ἀφορμηθεῖεν: 'should start' on their return. The opt. may be explained on the general principle of *oratio obliqua*, after a secondary tense.

795. εἰσαμένη: see on A 306.

796. μῦθοι φίλοι ἄκριτοι: 'endless talk is dear,' i.e. you are all too fond of words when deeds are needed.

797. ὥς ποτ' ἐπ' εἰρήνης: 'as once in time of peace.'

802. δέ: 'now,' as in A 282. Translate the verse: 'Now I enjoin upon you especially to do precisely (γε) so' (i.e. as is described in vv. 802-806).

803. πολλοί: pred. adj. 'many' are, etc.

804. Translate: 'Diverse from one another are the languages of widely scattered men.'

805. τοῖσιν οἷσί περ ἄρχει: 'to those for whom he is commander,' i.e. 'his soldiers.'

807. οὐ τι ἡγνόησεν: litotes, see on A 220.

808. ἔλυσ' ἀγορήν: 'dissolved the assembly,' performed, that is, what was properly the duty of Priam. — ἐπὶ τεύχεα δ' ἐσσεύοντο: 'and they were hurrying to arms.'

809. πᾶσαι πύλαι: 'the whole gate,' i.e. both doors of the Scaean gate.

811. πόλιος: synizesis of last two syllables. — κολώνη: 'mound.'

813. Here again we have an allusion to two languages, — that of men and that of gods, see on A 403. — Βατίειαν (βάτος, 'bramble'): lit. 'Thornhill.'

815. διέκριθεν [διεκρίθησαν]: 'was arranged' according to Iris's exhortation (vv. 805, 806), and after the manner of the Achaeans (vv. 362 ff., 446, 476).

Before taking up the list of the Trojans in detail, a few words as to the composition of the host will be in place. The entire force consists of sixteen detachments. Five of these came from Troy and its more immediate vicinity (vv. 816-839), while the remaining eleven (vv. 840-877) are

from the allies (ἐπικούροι). Of these last, three divisions came from Europe, and nine from Asia. It will be noticed that Trojan reinforcements came from many cities (e.g. Sestos, Abydos, Miletos) which were subsequently important Greek colonies and became thoroughly Hellenic. We are not to assume any important difference in race between the Greeks and Trojans. They worship the same gods, have essentially the same customs, and confer together without interpreters, using the same language. Yet the Trojans stand upon a lower moral level than the Greeks, as is shown by their practice of polygamy, and their forces are less homogeneous, — the allies in particular speaking many different languages (v. 804). On the general topic of race, language, and character of the Trojans, see Curtius's *Greek History*, vol. i. pp. 88, 89.

816. Τρῳσί: the Trojans proper, i.e. the inhabitants of Troy. — κορυθαίολος: 'with tossing helmet.'

818. μεμαότες ἐγχέησι: 'pressing forward with their spears,' dat. of instrument.

819. Δαρδανίων: 'Dardaniāns,' inhabitants of Dardania, a district on the N. side of Mt. Ida. The modern name of the Hellespont, 'Dardanelles,' preserves the memory of this word. The Dardaniāns are next in valor to the Trojans.

821. βροτῶ: appositive of Ἀγχίστη (v. 820), as is also θεά of Ἀφροδίτη. The contrast between the words θεά, βροτῶ is made the more prominent by their position.

822. οὐκ οἶος: 'by no means alone,' may be regarded as a kind of litotes.

823. πάσης: 'all kinds of,' in which sense πᾶσι, A 5, may also be taken.

824. πόδα νείατον [νείατον = ἔσχατον]: 'remotest extremity,' northernmost point of Ida.

825. μέλαν ὕδωρ: this phrase describes water as it lies in springs, as contrasted with the flowing water, bright with the light of the sun (ἀγλαὸν ὕδωρ). The same expression, Μαυρὸ Νέρι, 'Black Water,' is a very frequent name for springs in the Modern Greek. The expression, 'those who drink the water of,' has passed into poetry as an equivalent of 'those who live in.'

838. Ἀρίσβηθεν [ἐξ Ἀρίσβης].

839. αἰθῶνες: may perh. be translated 'sorrel;' yet see on A 482.

840. Πελασγῶν: the origin and race (ethnical affinities) of the Pelasgians are uncertain. We know that they were widely spread over the Greek peninsula in the prehistoric period, and we see from this passage that a part of them remained in Asia Minor. Hdt. i. 94 speaks of Pelasgians in Lydia and in Etruria. They are described as an agricultural people who settled in fertile (cf. the word here used, ἐριβώλακα) plains,

and gave the name Larisa (or Larissa) to their cities. Eleven towns bearing this name are enumerated by ancient authors, of which three were in Asia Minor. The one here referred to was probably near Kyme in Aiolis. The epithet ἐγχεσιμάρους, 'mighty with the spear,' is inconsistent with the peaceful character usually ascribed to the Pelasgians.

844. **Θρήϊκας**: The Thracians dwelt along the coast from the Hellespont to the river Hebros.

845. **ἐντὸς ἑργαί**: 'includes' (as in v. 617), *i.e.* shuts off to the west and separates from the races of Asia Minor.

846. **Κικόνων**: a warlike tribe whose city Odysseus plundered on his return from the Trojan war, (i 39-61). They are to be sought on the coast, just west of the Hebros.

848. **Παίονας**: the Paionians were a Macedonian tribe.

851. **Παφλαγόνων**: Paphlagonia was on the south coast of the Pontos Euxeinus, west of the river Halys.

852. **Ἑνεῶν**: the Ἑνετοί, a tribe of the Paphlagonians who subsequently emigrated to the Adriatic Sea. Hence are derived the names Ἑνετοί, Lat. *Veneti*, and ultimately *Venice*. — **ἀγροτεράων**: 'living in the fields,' 'wild;' the suffix *-τερος* has here not exactly comparative force (*cf.* **ὄρεστέρος**: 'dwelling in the mountains'), yet suggests a certain contrast with those who dwell in the towns.

858. **οἰωνιστής**: 'one who divines from the flight of birds-of-omen' (**οἰωνοί**), 'augur.' See on A 62.

862. **Φρύγας**: the Phrygians are again mentioned and more fully described in Γ 184-187. They dwelt in central Asia Minor, were drivers of glancing steeds, and possessed a land rich in vineyards.

863. **Ἀσκανίης**: Askania is the town on the lake of the same name, better known in later times because the important imperial city of Nicaea (seat of the council of Nicaea, 325 A. D.) was situated upon it. Hence, also, Ascanius, the son of Aeneas, received his name. — **μέμασαν** (2 plupf. from stem *μα-*, pres. *μαίομαι*): 'were eager,' *cf.* *μεμαότες*, v. 818. — **ὕσμινι**: this form is an isolated dat. sing. of 3 decl.; all other forms are of 1 decl.

864. **Μήροισι**: the *Μήρονες* [*Malones*], or 'Maeonians,' were the people who were later called Lydians.

867. **Καρῶν**: nom. pl. *Kāpes*, a people occupying the southwest corner of Asia Minor. — **βαρβαροφώνων**: in the later classic use, *βάρβαρος* came to mean 'non-Greek;' here it is not used in that sense, but the compound signifies 'rough-voiced.'

868. **Φθειρῶν**: ntr. sing. acc. obj. of *ἔχον*, and explained by *ὄρος*.

869. **Μαίανδρου**: the Maeander, from the winding course of which is derived the Engl. word 'meander,' was one of the great rivers of Asia Minor, flowing westward into the Aegean sea at Miletus. — **Μυκάλης**: Mykale, a promontory in Ionia opposite Samos, was the scene of the

great naval victory over the Persians gained by the Athenians on the same day as that on which the battle of Plataea was fought, B. C. 479.

872. **ἤντε κούρη**: connect, not with *γεν* [*ῆει*], but with *χρυσόν*, used with special reference to bracelets or necklaces.

873. **νήπιος**: 'fool.' — **ἐπήρκεσε**: 'ward off;' the original meaning of *ἀρκέω*.

876. The list closes with the names of two of the very noblest of the chiefs who fought for Troy. The Iliad is so full of their exploits that they need no fuller mention here. Sarpedon, the son of Zeus, ranks next to Hector. Glaukos is mentioned at length in Z 145 follg.

877. **Λυκίης**: 'Lykia,' on the south coast of Asia Minor, east of Karia, the remotest point hitherto mentioned whence allies of the Trojans came. To this fact Sarpedon alludes, E 478. — **Ξάνθου**: a river in Lykia, not the Xanthos of the Troad.

We will recapitulate the leaders of the Trojans as we did those of the Greeks (v. 785). They are as follows:

Hector (v. 816), Aenēas (v. 820), Archelochos, Akamas (v. 823), Pandaros (v. 827), Adrēstos, Amphīos (v. 830), Asios (v. 838), Hippothoos (v. 840), Pylaios (v. 842), Akamas, Peiroos (v. 844), Euphēmos (v. 846), Pyraichmēs (v. 848), Pylaimenēs (v. 851), Odios, Epistrophos (v. 856), Chromis, Ennomos (v. 858), Phorkys, Askanios (v. 862), Mesthlēs, Antiphos (864), Nastēs (v. 867), Amphimachos (v. 871), Sarpēdōn, Glaukos (v. 876), — twenty-seven chiefs in all.

BOOK THIRD.

Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἷοις μόθος ἐστὶν ἀκοίταις.

Gamma the Single Fight doth sing 'twixt Paris and the Spartan king.

1. For the connection, refer back to B 476, 815. — ἡγεμόνεσσιν [ἡγεμόσι]. — ἑκαστοί: 'in separate divisions,' according to Nestor's advice in B 362.

2. κλαγγὴ τ' ἐνοπῇ: 'with roar and cry;' the distinction between the two nouns is that κλαγγή denotes an inarticulate sound, while ἐνοπή (ἐνέπω) describes spoken words. But it is probable that the two words are used here as nearly synonymous to express more strongly one idea (cf. φόνον καὶ κῆρα, v. 6; see on B 352). — ἴσαν: 'were marching.' — ὄρνιθες ὥς: B 190 and 764.

3. ἥντε περ [ῶσπερ]: the clause introduced by it does not prepare the way for anything which follows, but is explanatory of ὄρνιθες ὥς. — οὐρανόθι πρό: lit. 'in front of the sky,' i.e. flying just below the vault of the sky.

4. οὖν: 'so,' 'once for all.' — φύγον: gnomic aor., see on A 218. — ἀθέσφατον: 'unending.'

5. πέτονται: the subject is really αἶ τε (v. 4); ταί γε (not necessary to sense) repeats this subject. — ἐπὶ ῥοάων: ἐπί is occasionally used with gen. of place whither. II. 799 b. For Okeanos, conceived as a broad stream flowing around the world, see on A 423, and cf. Hom. Dict.

6. Πυγμαίοισι: the 'Pygmies,' men a πυγμή (distance from the elbow to the knuckle-joint) in height, were fabled to dwell in the south, in India and Egypt. Their land was yearly invaded by the cranes, with which they waged desperate but ineffectual warfare.

7. ἡέριαι: 'at early morn.' — προφέρονται: lit. 'bring forth' (to light), 'commence.'

8. οἱ δέ: antithesis to Τρῶες μὲν (v. 2). — μένεα πνέοντες: see on B 536.

9. μεμαῶτες: see on B 818. — ἀλλήλοισι: for case, dat. of adv., G. 184, 3, N. 3, H. 767.

10. εὐτ' [ὥς]: adv. of comparison. — κορυφῇσι: local dat. — κατέχευεν: gnomic aor. What is the Attic form of 1 aor. of χέω?

11. ἀμείνω (agrees with δμίχλην): 'better;' because in a fog the flock is not shut up in the fold as it would be at night.

12. τόσσον . . . ὅσον: '(only) so far as.' — τ(ε): without weight in translation in either clause.

13. τῶν: with strong demonstrative force, 'of these.' — ποσσὶ [ποσί]. — κονίσσαλος ἀελλῆς: 'thick dust-whirl;' for etymologies of both words see Hom. Dict.

14. διέπρησσον: for orig. meaning of πρήσσω [πράττω], see on A 483.

15. ἐπ' ἀλλήλοισι ἰόντες: 'as they advanced against each other.' — πεδίλοι: for gen. see on B 785.

16. προμάχιζεν: 'played the combatant in the fore-front of battle.' — θεοειδής: 'of godlike beauty,' like ἀμύμων, of externals only.

17. παρδαλέην (sc. δοράν): 'leopard-skin.' — τόξα: pl., for the bow consisted of three pieces (cf. A 45).

18. αὐτάρ: scarcely differs here from δέ, except that it is not postpositive (see on A 50). — δοῦρε δύο: he held one in each hand. — κεκορυθμένα χαλκῷ: lit. 'helmeted with bronze,' i.e. 'with point of bronze.'

19. προκαλίζετο: 'was challenging,' by mien rather than by words.

20. δ' ὥς οὖν: 'and when then.'

21. ἀρηϊφίλος: 'dear to Ares,' very common epithet of Menelaos, but in this book only. Compounds of adjs. with the oblique case of a noun are unusual. H. 575 c. — προπάροιθεν ὀμίλου [πρὸ ὀμίλου].

22. μακρὰ βιβῶντα: 'taking long strides,' like a valiant hero, explains ἐρχόμενον. — μακρά: cognate acc. with βιβῶντα.

23. ὥς τε . . . ἐχάρη: 'as a lion rejoices.' The clause beginning with ὥς does not close the period begun with ὥς ἐνόησεν (v. 21), but forms a second protasis (in the form of a comparison) to ἐχάρη (v. 27), the principal verb of the entire sentence. — ἐπὶ . . . κύρσας [ἐπιτυχών].

25. γάρ: the greediness with which he devours shows his hunger. — εἰ περ ἄν: followed here, after a primary tense, by subj. (cf. B 597.)

28. ὀφθαλμοῖσι: for this regular dat. of means, Homer often uses ἐν ὀφθαλμοῖσι, see on A 587.

29. ἄλτο: for breathing, see on A 532. He sprang to the ground, for Paris was on foot.

33. παλίνροστος ἀπέστη: 'recoiling steps away,' i.e. 'gives place in terror.' The aor. is gnomic. Vergil, Aen. II, 379, has imitated the phrase in the words *trepidus refugit*.

34. ὑπό: adv.; 'seizes his limbs below,' i.e. his knees tremble under him.

35. παρείας: in partitive apposition with μιν. In the repetition of τε, which adds rapidity and vividness to the description, we have a case of polysyndeton.

38. αἰσχροῖς: the meaning is active, 'injurious.'
39. Δύσπαρι: 'cursed Paris.' — εἶδος ἄριστε: 'a hero in beauty (and naught else).'
40. ἄγονος: 'unborn.' Another rendering is, 'without children,' a still more terrible imprecation to a Greek, who regarded the extinction of a family as the greatest calamity. Paris, according to the Odyssey, had no children by Helen.
41. καί κε τὸ βουλοίμην: 'I could wish even this.' Supply εἰ ἀπώλεο as protasis of καί κε κέρδιον ἦεν.
42. ἔμμεναι [εἶναι]: sc. as subj. σέ. — ὑπόψιον ἄλλων: 'object of suspicion to (lit. 'of') others;' cf. Lat. *ceteris inuisum*. The genitive is subjective.
43. κάρη κομόωντες: see on B 11.
44. φάντες: ptc. represents ipf. tense and should be translated: 'who said' (thought). — ἀριστήα: translate as subj. of ἔμμεναι: 'that a hero was (playing the part of) champion.'
45. ἔπ' [ἔπεστι]. — φρεσί: local dat. — βίη: 'might for attack;' ἀλκή: 'strength for defence.'
46. ἦ τοιόσδε ἑών: 'did you, though such a coward?' ἦ, for which we should expect ἦ, is interrogative adv. ἦ means 'surely'; also 'he said,' 3 sing. ipf. from ἦμι. ἦ means 'or' and 'than'; but in the second part of a dependent double question with the meaning 'or,' is written ἦ.
47. ἀγείρας: preliminary in time to ἐπιπλώσας, to which it is subordinate: 'having sailed upon the sea after having collected.'
48. ἀπίης: 'remote.' See on A 270.
50. Notice the alliteration. — δῆμω: 'nation.'
51. χάσμα, κατηφείην: appositives of the preceding sentence, of which the most important word is ἀνῆγες.
52. οὐκ ἂν δὴ μείνεις: 'could you not then withstand?' The potential opt. used interrogatively is here equal to an inv., 'withstand then!' The two verbs ἀνῆγες and μείνεις, though grammatically independent of each other, stand in thought in the relation of protasis and apodosis (see on A 18, 20).
53. οὐκ ἂν χραίσμη: the opt. would have been regular to correspond with μείνεις (see on A 137).
56. ἦ: 'surely;' supply as protasis εἰ μὴ δειδήμονες ἦσαν, and see on A 232.
57. ἔσσο: 2 sing. plupf. from ἔννυμι.
59. Ἔκτορ, ἐπέ . . . ἐνείκεσας: μὴ πρόφερε completes the sense.
60. ἀταιρής: pred. of κραδίη. — πέλεκυς ὥς: see on v. 2.
61. εἰσι: 'goes,' i.e. 'is driven,' equivalent to a passive verb after which the gen. of the agent is in place.
62. ὅς ἐκτάμνησι [ὅς ἂν ἐκτάμνη]. — ὀφθαλμοί: sc. as subj. πέλεκυς.
63. ἀτάρβητος: attributive, 'an unterrified' mind.

64. πρόφερε: : *varia lectio* παύσεσθαι reproach), 'reproach with.' — χρυσῆς: i.e. 'resp. χρυσῆς . . . πεῖ temples more than those of other deities shone with golden gifts (see on A 611).
66. αὐτοί: 'in person,' 'by their own act,' i.e. without request of the receiver, who should, therefore, not be held responsible for them. — ἑκὼν: 'by his own will,' 'of himself.'
68. κάθισον: 'bid sit down.'
70. ἀμφ' Ἑλένη καὶ κτήμασι: 'for Helen and her treasure' (which Paris had carried away with her). Two parties fight for the possession of an object which lies between them. Hence is explained the transition from the orig. meaning of ἀμφί(s), 'on both sides of,' to the meaning, 'for,' 'in behalf of.'
71. κρείσσων γένηται: 'shall have proved himself the stronger;' amplifies the meaning of νικήσῃ. Cf. vv. 2, 6.
72. εὖ πάντα: 'all without exception,' 'all in due form.'
73. οἱ δ' ἄλλοι: 'but do you, the others.' — ταμόντες, κτλ.: ptc. joined by zeugma with two objects, though more appropriate to the second; translate: 'having concluded ('struck') friendship and having ratified-by-slaughter-of-victims (τέμνω) sure oaths.'
74. ναλοῖτε: opt. of wish, standing between two imvs. — τοὶ δέ, κτλ.: 'but let them' (the Achaeans).
75. Ἄργος: used as in A 30 for Peloponnesus. — Ἀχαιῖδα: used for Northern Greece.
76. ἀκούσας: ptc. assigns the cause of ἐχάρη (cf. A 474).
77. μέσσον [μέσον]: freq. used as ntr. substantive. — ἀνείργε [ἀνείργε]: 'was forcing back.'
78. μέσσον: adj., translate: 'grasping his spear at the middle,' i.e. holding it horizontally and using the shaft as the means of forcing back the Trojans. — ἰδρύνθησαν: 'were brought to order.' We should translate 'took their seats,' were it not that this act is mentioned as first taking place, v. 326.
79. τῷ (Ἔκτορι): dat. after ἐπὶ in composition. Translate (vv. 77, 80): 'but the long-haired Achaeans were bending their bows at him, nor were they only (τε) aiming arrows, but were also (τε) striving to hit him with stones.' By a kind of zeugma ἐπετοξάζοντο includes the actions described more particularly by τιτυσκόμενοι and ἔβαλλον. Had the construction been perfectly regular, we might have had τιτυσκόμενοι and βάλλοντες. — λάεσσι [λάεσι]: nom. sing. *lâas* or *lâs* [λίθος]. G. 60, 5, 16, H. 216, 11.
81. μακρόν: lit. 'over a long distance.'
82. Agamemnon quickly comprehends Hector's purpose, and, in alarm lest injury should be done him, cries, 'Hold (lit. restrain yourselves)! Argives; throw no more, Achaeans.'
83. στεῦται: see on B 597.
84. ἄνέω τ' ἐγένοντο: 'became silent,' in expectation of word from Hector (see on B 323).

85. ἱσχυμένως: 'quickly,' ad. active, 'injuriously.' of σεύω, 'hasten.'
86. κέκλυτε: inv. redupl. 2 aor. φοῖδ' ἔσθ' ἡσ; τρι: as gen. of source. G. 176, 1, H. 750.
87. μῦθον: lit. 'word,' i.e. 'proposal.'
88. Τρῶας καὶ Ἀχαιοὺς: partitive appositives of ἄλλους, translate: 'others, both Trojans and Achaeans.'
90. αὐτόν: as referring to the same person as the subject of κέλεται (or verb of similar signification, e.g. 'proposes,' to be supplied) might have stood in nom. case, but, being coupled by καί with Μενέλαον, follows that word in case.
94. φιλότητα, ὅρκια: accusatives of effect. G. 159, N. 3, H. 714 a. Translate (freely): 'let us, the rest, conclude a league of friendship and ratify a firm treaty.'
95. This verse occurs fifteen times in Hom. and is thus imitated by Vergil: Aen. XI, 120, *Dixerat Aeneas, illi obstupuerunt silentes.*
98. ἐμὸν: emphatic by its position. — διακρινθήμεναι [-κριθῆναι]: as aor. inf. denotes the single act just commencing, 'are parting.'
99. Ἀργείους καὶ Τρῶας [ἡμᾶς καὶ ὑμᾶς]. — πέποσθε [πεπόνθατε]. 2 pl. 2 pf. from πέσχω, without connecting vowel, perh. for πεπονθε. Aristarchus read here, πέπασθε.
100. Translate: 'on account of my strife (with the Trojans) and the beginning (of that strife) made by Alexander' (cf. τοῦ εἵνεκα νεῖκος ὄρωρεν, v. 57).
101. θάνατος καὶ μοῖρα: Hom. fulness of expression (cf. vv. 2, 6).
102. τεθναίη: 'may he lie dead.' — διακρινθεῖτε: aor. pass. opt. expressing desire.
103. ἄρν' [ἄρνε]: for this we find later (v. 117) ἄρνας. G. 60, 5, 4, H. 216, 2. — οἴσσετε and ἄξετε: anomalous aor. imvs. formed from stems οἴσ-, ἄξ- (see Sketch of Dialect, § 20, 4).
104. γῇ τε καὶ ἡλίῳ: it was the black ewe-lamb which was sacred to the earth. — οἴσομεν: fut. indic.
105. βίην Πριάμοιο: 'mighty Priam' (cf. B 387; cf. also Vergil, Aen. IV, 133, *odora canum vis*). — ὅρκια τάμνη αὐτός: 'be present in person to conclude the treaty;' it is Agamemnon, not Priam, who actually slays the victims (vv. 273, 292).
106. αὐτός: lit. 'in person,' refers to βίην Πριάμοιο as if it were κρατερόν Πριάμον. — With pl. παῖδες, which here refers chiefly to Paris, we may perhaps compare αἰχμητῶν (v. 49), which refers chiefly to Agamemnon.
108. δ': this verse gives a second reason for bringing Priam. Besides the arrogance and faithlessness of Paris, 'young men's minds are flighty.'
109. οἷς [οἷς ἄν]: sc., as antecedent, τούτοις, a dat. of adv. with λεύσσει.
110. μετ' ἀμφοτέροισι: 'among them both,' i.e. for the old man and for those whom he counsels.

112. παύσασθαι: *varia lectio* παύσεσθαι, which would be natural after a verb of 'hoping' (cf. v. 28). The aor. inf. refers to a single event. — πολέμοιο: for gen., G. 174, H. 748.
113. ἔρυσαν: ἐρέκω properly means 'hold,' 'detain.' As joined here with prepositional phrase implying motion, we may translate: 'drove into rows and held them there.' — ἐκ (ἐξ ἵππων) ἔβαν: 'descended from their chariots.' Notice that ἵπποι is freq. used in Hom. in the sense of ἄρμα, cf. B 770.
115. πλησίον ἀλλήλων: 'near one another,' i.e. one suit of armor lay near another. — ἀμφίς: 'on both sides,' i.e. between the suits of armor as they lay on the ground.
116. τε . . . τε: see on vv. 34, 35.
117. Ταλθύβιος: Agamemnon's herald, already mentioned A 320.
120. οἰστέμεναι: anomalous aor. inf., see on v. 103. — οὐκ ἀπίθησε: takes the dat. like simple πείθεσθαι. Translate: 'and he, I assure you, did not fail to obey illustrious Agamemnon.'
121. αἶθ' [αἶτε]. Iris's proper office is to execute the commissions of the gods (B 786), but here she acts on her own impulse and brings before our eyes Helen, the occasion and the prize of the single combat.
124. Λαοδίκην: should regularly be dat., as appositive of γαλόφ (v. 122), but the influence of the nearer εἶχε prevails over that of the more remote εἰδομένη.
126. δίπλακα: lit. 'double-mantle,' so large that, like a shawl, it was folded before being thrown upon the shoulders. — πολέας ἀίθλους [πολλοὺς ἄθλους].
128. ἔθεν [οὐ, αὐτῇς]: not enclitic, because emphatic.
130. νύμφᾳ [νύμφη]: the word (Lat. *nympha*) properly means 'bride,' but is also used of a married woman who has not lost her youth and beauty.
132. οἷ: its antecedent is οἱ (v. 134). — ἐπ' ἀλλήλοισι φέρον: 'were bringing war against one another.'
134. ἔαται [ἡνται]. ἔαται σιγῇ: 'remain quiet' (see on v. 78 and B 255).
135. ὤσπ' ἐπὶ κεκλιμένοι: 'leaning on their shields;' the ὤσπ' as it rested upon the ground, came up to the breast of the warrior. The verse gives us a picture of the Homeric warrior as he stands at rest.
138. τῷ δέ κε νικήσαντι [ὅς δέ κε νικήσῃ]: i.e. κε is used with the ptc. as it would be in the conditional relative clause to which it is equivalent. — κεκλήσῃ (more freq. in Hom. uncontracted -εαι): fut. perf. of καλέω, which in the pass. voice often has the general sense 'to be' (see on A 139, B 260), but is never exactly equivalent to it.
140. ἀνδρὸς προτέροιο: Helen is regarded as no longer the wife of Menelaos (cf. Γ 172). — ἄσπεος: i.e. Sparta. — τοκήων: i.e. Tyndareos and Leda, who are thought of as still living, though Helen is also called Διὸς ἐκγεγαυῖα (v. 199).

141. *δρόνησι*: a 'veil,' also called *κρήδεμνον* and *καλύπτρη*, was worn by (noble) women and maidens when they went out of the house or into the presence of men.

142. *ἐκ θαλάμοιο*: the *θάλαμος* was in the rear of the house.

144. This is the only passage in the *Iliad* where the attendants of a noble lady are mentioned by name. Aithra has been mentioned, B 561. After Theseus became king of Athens, Aithra resided there, and was put in charge of Helen when she was carried off on a certain occasion by Theseus. Kastor and Polydeukes rescued their sister, and brought Aithra as her slave to Sparta, whence she seems to have accompanied her to Troy. Of Klymène nothing more is known than that she came from Sparta.

145. *Σκαίαι πύλαι*: the 'Scaean gates' are the only ones which are mentioned by name in Homer.

146. *οἱ δ' ἀμφὶ Πρίαμον*: 'but Priam and his suite;' the follg. names stand on the same footing with those included in the phrase *οἱ ἀμφὶ Πρίαμον*, and might have been in the nom. case.

149. *δημογέροντες*: in apposition with subj. of *εἶατο* [*ἦντο*], 'sat as elders of the people,' i.e. occupied, in virtue of their function, this prominent place. The follg. episode (vv. 149-160) illustrates, by its effect, the power of Helen's beauty. As she approaches the tower, it so impresses these old men that they declare that they cannot 'blame Trojans and Achaeans that they endure wars a long time for (to gain possession of) such a woman.'

150. *πολέμοιο*: gen. of separation, 'from combat' (see on A 165).

151. *τεττίεσσιν εἰκότες* [*τέττιξιν εἰκότες*]: the comparison of the cheery gossip and soft tones of the Trojan elders to the chirping of grasshoppers is not meant in a contemptuous spirit; the Greeks considered this chirping an especially pleasant sound.

152. *λειρόεσσιν*: lit. 'lily-white' (*λείριον*, 'lily'); then, when the epithet is transferred from things seen to things heard, 'delicate,' 'feeble.' — *εἴσι* [*ἰᾷσι*].

153. *τοιοῖ*: for construction, see on *δημογέροντες*, v. 149.

155. *ἦκα*: 'softly,' the admiration all the deeper because expressed in hushed tones.

158. *αἰνῶς ἵοικεν*: as we say 'she is fearfully like.' — *εἰς ὦπα*: lit. 'into her face,' i.e. as one looks upon her face.

159. *καὶ ὥς*: 'even thus,' 'despite that.' In this phrase, and after *οὐδ(έ)*, the adv. is printed with the circumflex accent (see on A 33).

160. *ὀπίσσω*: 'for time to come.'

161. *ἐκαλίσσατο φωνῇ* [*ἐκαλέσατο φωνήσας*]: 'raised his voice and called.'

162. *ἐμείο*: connect gen. with *πάρειθε*, 'before me.'

163. *ἴδῃ* [*ἴδῃς*]: see on A 56. — *τέ*: the enclitic may be used more than once. — *μοι*: 'in my eyes.' G. 184, 3, N. 5, H. 771.

166. *ὥς ἐξονομήνης*: 'in order that you may call by name,' a second final clause dependent, like *ὅφρα ἴδῃ* (v. 163), upon *ἴζεν*.

167. *δοτῖς*: predicate. Notice in the follg. dialogue that *δδε* is the pron. constantly used in the question, *οὗτος* in the answer. Thus the distinction is observed that *δδε* refers to something not well known, of which the description is to follow; *οὗτος*, to something well known.

168. *κεφαλῇ*: best taken as dat. of respect, the same construction as in vv. 193, 194. 'Greater in the head' means that the head is the part which attracts notice and marks the difference in size. We might translate freely: 'the head of others is loftier,' or 'others are superior in stature.'

170. *γεγαρόν*: 'stately.' — *βασιλῇ*: pred. appositive of *ἀνδρί*, 'a man who is a king.' Cf. B 474.

172. *αἰδοῖός τε δεινός τε*: 'object of reverence and dread.' Priam's kind invitation to Helen to draw near reminds her of her unworthiness, and suggests the first words of her reply (v. 172). The apparent hiatus before *ἐκυρέ* and lengthened final syllable before *δεινός* are explained by an orig. *F*.

173. *κακὸς θάνατος*: i.e. 'suicide.'

174. *γνωτούς*: here used in the sense of 'brothers.'

175. *παῖδα*: Helen's only child was Hermione (by Menelaos). — *ὁμηλικήν* [*ὁμήλικας*]: 'companions,' abstract noun used instead of concrete.

176. *τά γ(ε)*: i.e. my wished-for death. — *τό*: [*διὰ τοῦτο*].

179. This was the favorite verse of Alexander the Great. — *ἀμφοτέρων*: in apposition with the follg. clause, *βασιλεύς . . . αἰχμητής*. G. 137, N. 3, H. 626 b.

180. *αὖτ(ε)*: 'besides.' — *εἴ ποτ' ἔην γε*: 'if it was really he!' *Varia lectio*, *ἦ ποτ' ἔην γε*: 'yes, it was once he!'

183. *ἦ ῥά νυ*: 'surely as I now see.'

184. *ἤδη καί*: 'already once;' for *καί*, see A 249. — *Φρυγίην*: see on B 862.

187. *ἐστρατόωντο*: 'were encamped.' — *παρ' ὀχθᾶς Σαγγαρίω*: 'along the banks of the Sangarios.' The Halys and the Sangarios were the largest rivers in Asia Minor. Both empty into the Pontos Euxeinus, the Halys lying farther east.

189. *Ἀμάζονες ἀντιάνειραι*: the Amazons are said to have lived east of Greater Phrygia on the banks of the Thermōdon.

191. *δεύτερον*: connect with *ἐρέεινε*.

192. *τόνδε*: expressed by prolepsis in the main sentence, so that *δδε*, in the dependent clause, might have been omitted. See on A 536.

195. *οἱ*: for dat., for which the poss. gen. would have been a near equivalent, see G. 184, 3, N. 4, H. 767.

197. *ἔϊσκω*: 'I liken,' probably for *εἰκ-σκ-ω* (*εἴκελος*, *ἵκελος*).

200. αὖ: 'in turn,' in contrast with Agamemnon (v. 178).
 201. κραναῆς περ ἰούσης: 'though very (περ) rocky' (see on A 131).
 203. ἀντίον ἦδα: governs the acc. (τήν), like προσέφη or προσέειπεν.
 205. δεῦρό ποτ' ἦλυθε: Before the expedition against Troy an effort was made to secure the restoration of Helen by negotiation, and Odysseus and Menelaos were envoys.
 206. ἀγγελῆς [ἄγγελος]: 'as an envoy,' best taken as nom. sing. masc. in apposition with Ὀδυσσεύς.
 207. ἐξείνισσα, φίλησα: 'discharged the duties of host (ξένος) and entertained.' ξεινίζω is the word of more general meaning.
 208. ἑδάην: see on B 299.
 209. ἀγρομένοισιν: see on B 481.
 211. ἀμφω δ' ἐζομένω, κτλ.: The two nominatives — ἀμφω, Ὀδυσσεύς — are to be explained by the principle of apposition of the whole with the part.
 213. Translate (vv. 213-215): 'Then indeed Menelaos spoke rapidly, few words (but) with a very clear voice, since he did not use many words nor missed the right word, though he was the younger.'
 215. γέναι: occurs only here in the sense of γενεᾶ, 'age.'
 216. ἀναΐξει(ν): opt. of repeated action in temporal clause. G. 233, H. 914 B.
 217. στά-σκ-ε-ν, ἴδ-ε-σκ-ε-ν: iterative forms for ἔστη, εἶδεν. — κατὰ χθονὸς ὄμματα πήξας: describes more minutely ὑπαὶ δὲ ἴδεσκε.
 218. The thought in this verse is that Odysseus used no gesture in speaking. — ἐνώμα: ipf. from νωμάω.
 220. 'You would have said that he was a sullen fellow or (lit. 'and') simply a blockhead.'
 221. εἴη (varia lectio ἦι): 2 aor. opt. from ἴημι.
 222. ἔπεᾶ νιφάδεσσι: the lengthened α before νιφάδεσσι indicates a lost initial consonant, — in this case σ. Cf. νιφάς and Engl. snow.
 224. ὦδε ἀγασσάμεθ': 'did we so much wonder.'
 226. τίς τ' ἄρ': cf. A 8.
 227. κεφαλὴν: G. 160, 1, H. 718 a.
 228. τανύπεπλος: variously explained as 'long mantled,' i.e. 'with flowing mantle,' or 'fine mantled,' i.e. 'with fine-woven mantle.'
 229. Αἶας: 'Ajax' son of Telamon, brother of Teukros, from the island of Salamis (see on A 145).
 230. Here Helen's eyes fall on Idomeneus, and though Priam had not asked his name she goes on to speak of him, and of how Menelaos had entertained him as he came to Sparta from Crete in days of old. In a similar way, as her eyes run over the host, she is reminded of her own brothers who had died in Sparta during her absence, without her knowledge. For an admirable translation in English hexameters of this beautiful passage (vv. 234-244), see Essay on Scanning, § 7.

231. ἡγέρονται: see on B 304.
 235. γνοίην: for opt. G. 226, 2 b, H. 872. — καί τ': 'and also.'
 238. τῷ μοι μία γείνατο μήτηρ: lit. 'one (and the same) mother with me (i.e. the same with my own mother) brought them forth;' i.e. 'the same mother brought them forth who also brought me forth.' μία has the same force that ἡ αὐτή would have, and governs dat. in the same way. G. 186 and N. 2, H. 773 and b. This abbreviated comparison is called in Latin *comparatio compendiaria* (cf. A 163).
 242. δειδιότες: 2 pf. ptc. from stem δFι. This stem reduplicated would give δεδFιότες, in which the first ε would be long by position. To retain this long quantity of the first syllable after the disappearance of the F, ε was lengthened into ει (see on A 33). — ἃ μοί ἐστιν: i.e. 'which lie upon me.'
 243. τοὺς κάτεχεν αἶα [γαῖα ἐκάλυπτεν αὐτούς]: lit. 'the earth was holding them fast,' i.e. 'they lay buried beneath the earth.' Notice that the common legend of the immortality of Kastor, and the mortality of Polydeukes, is shown to be later than Homer by the poet's ignorance of it as evinced in this passage.
 244. αὐθι: 'there,' i.e. ἐν Λακεδαιμόνι. Notice the melodious close of this verse.
 245. θεῶν: gen. of possession; the gods referred to are Zeus, Helios, Gaia. The narrative is here resumed from v. 120.
 246. εὐφρονα: lit. 'gay-hearted,' 'cheery,' i.e. 'making glad the heart.' For other epithets of wine, see Hom. Dict. οἶνος.
 248. Ἰδαίος: for -ός, see Essay on Scanning, § 5, 4.
 249. παριστάμενος: in order to 'stand by his side,' he had first to climb the tower of the Scaean gates, for Priam was there (v. 149).
 250. ὄρσεο: 1 aor. midd. with intermediate vowel of 2 aor. In ordinary prose we should expect a conjunction, perh. γάρ, between ὄρσεο and καλέουσι, 'summon;' the absence of the conjunction, asyndeton, adds vivacity to the description. II. 1039.
 252. τάμητε: subjects are Priam, and ἄριστοι Τρώων καὶ Ἀχαιῶν.
 255. νικήσαντι: for use of κε with ptc. see on v. 138.
 256-258. These verses resemble closely vv. 73-75. — ἔποιτο, ναίοιμεν: these optatives expressive of a wish differ little from the future indicative: they are joined with νέονται, which always has a fut. meaning.
 259. ῥίγησεν: 'started with fright,' at the thought of Paris's danger. — ἐταίροις: for dat. see on B 50; the king is constantly attended by his ἐταῖροι, in the same way as Helen (v. 143) by her ἀμφίπολοι.
 260. ὀτραλέως: lit. 'hurriedly' (ὀτρύνω). There was need of haste, for it was necessary to go to the palace for the chariot and return to the Scaean gates.
 261. κατ-έτεινεν: 'drew in the reins,' i.e. after untying them from the ἄντυξ or rim of the chariot, to which they were made fast while the chariot was at rest (see Hom. Dict. cut 10).

262. πὰρ δέ οἱ : 'and by his side.'
 263. ἔχον : 'were guiding.'
 265. ἐξ ἵππων = ἐξ ὀχέων, see on v. 113, cf. B 770.
 266. ἑστιχόωντο : 'they strode.'
 267. ὄρνυτο δ' αὐτίκ' ἔπειτα : 'and then straightway uprose,' i.e. to bid them courteous welcome.
 268. κήρυκες . . . σύναγον : 'the heralds were bringing together the trusty pledges of the gods,' i.e. the heralds, Greek and Trojan, were bringing forward from their respective sides the victims destined for sacrifice.
 270. μίσγον : 'were mingling the wine,' i.e. were pouring into a common receptacle the wine which both parties had brought for a common purpose. — βασιλεῖσι : 'leaders,' 'nobles,' of both Greeks and Trojans. This libation might not be poured with unwashed hands.
 271. μάχαιραν : 'his (force of midd. voice in ptc.) sacrificial knife.' For representation of μάχαιρα, see Hom. Dict. cut 89.
 272. οἱ : dat. of adv. limiting ἄωρτο instead of poss. gen. limiting ξίφος. G. 184, 3, N. 4. H. 767. Translate οἱ ἄωρτο, lit. 'hung for him.' ἄωρτο [ἦρτο] : 2 plupf. pass. from αἰρώ [αἶρω]. The theme is αερ-; this would give in plupf. by a regular change ἦορτο, and *metathesis quantitatis* gives us ἄωρτο. — αἰέν [ἀεί] : 'always,' for, as commander-in-chief, the regular exercise of priestly functions belonged to Agamemnon.
 274. νεῖμαν (3 pl. 1 aor. from νέμω) : distribution was made of the hair of the victim's head after it had been solemnly cut off, to each of the nobles, that they might each have a token of their participation in the sacrifice, and of obligation to help fulfil the agreement.
 275. μεγάλα : see on A 450. For attitude in prayer, see Hom. Dict. cut 14; cf. also *ad caelum cum voce manus tendoque supinas*, Vergil, Aen. III, 176.
 276. Ζεῦ πάτερ : invocation similar to B 412. The summits of lofty mountains were specially sacred to Zeus, as the Greek Church to-day consecrates them to Elijah (Ἅγιος Ἡλίας). In addressing Zeus, accordingly, Agamemnon calls on the deity presiding over the region.
 277. ἥελιος : as the sun daily traversed the earth from east to west, he would be witness of all violations of plighted faith.
 278. ποταμοί : 'rivers' of the Trojan plain. — γαῖα : the goddess 'Gaia,' 'Earth.' — οἱ τίνυσθον : 'ye who punish,' i.e. the two chief deities of the lower world, Hades and Persephone.
 279. δτις κ' ἐπιόρκον ὁμόσση [δς ἂν ἐπιόρκῃσῃ].
 283. νεώμεθα : the 1 pl. of hortative subjunctive takes the place of the inv., which lacks this form. νεώμεθα is exactly parallel to ἐχέτω (v. 282).
 285. Τρώας . . . ἀποδοῦναι : see on B 413.
 286. ἦν τινα ἔοικεν : repeat ἀποτινέμεν.
 289. οὐκ ἔθλωσι : 'if they shall refuse,' *si recusabunt*. οὐκ forms one idea with the verb; otherwise μή must have stood, not οὐκ.

291. τέλος πολέμοιο : i.e. victory and the destruction of Troy (cf. B 122). — κιχέω : for form see on A 26 : for mood, G. 239, 2, H. 921.
 292. ἀπὸ . . . τάμε : 'cut off,' i.e. severed the upper part of the gullet from the lower. — χαλκῶ = μαχαίρῃ (v. 271).
 294. θυμοῦ δευομένους : 'bereft of life,' explains ἀσπαίροντας.
 295. οἶνον . . . ἔκχεον : 'but they were drawing off wine (with the πρόχοος) from the mixing bowl into the cups (δεπάεσσι) and were pouring it out.' The libations were poured upon the ground separately from each cup as it was filled. See on A 471.
 299. ὑπὲρ ὅρκια πημήναιαν : 'work mischief by violating the oaths.' The opt. in the conditional relative sentence might lead us to expect ἂν ῥέοι instead of the opt. of wish without ἂν.
 300. σφ'(ι) : for dat. of disadv. see on v. 272. — ὥς ὅδε οἶνος : for similar symbolical actions, cf. Livy i. 24; Exodus xxi. 6.
 301. αὐτῶν καὶ τεκῶν : poss. gen. instead of dat. like σφι (v. 300). — ἄλοχοι δ' ἄλλοισι δάμειν : for more explicit statement, see B 355. ἄλλοισι is dat. of agent.
 302. This verse closely resembles B 419. — ἄρα : see on B 36.
 303. Δαρδανίδης : Priam was sixth in descent from Dardanos. The royal line ran thus: Dardanos, Erichthonios, Tros, Ilos, Laomedon, Priamos.
 306. The passage beginning with this verse (vv. 302-326) will be found at the commencement of the book in *facsimile* from *Codex Venetus*. — οὐ πω [οὐ πως] : *nullo modo*. — τλήσομαι : 'shall I have the heart.' — ἐν ὀφθαλμοῖσι : see on v. 28.
 307. Μενελάω : for dat. G. 186, N. 1, H. 772.
 308. Ζεὺς μὲν [μήν], κτλ. : This verse is a pious expression of Priam's willingness to leave all things with Zeus as the all-wise. The relation of Zeus to the other Olympian deities, as the superior of them all, is indicated in the phrase Ζεὺς τε καὶ ἀθάνατοι θεοὶ ἄλλοι.
 309. θανάτω τέλος : periphrasis for θάνατος. — πεπρωμένον ἔστιν [πέπρωται].
 310. ἐς δέφρον ἄρνας θέτο : the dead lambs were carried back to Troy for burial, for the flesh of victims slain in ratifying an oath was not eaten, but buried or cast into the sea.
 312. βήσετο : for form see on A 428.
 315. διεμέτρειον : 'were measuring across,' i.e. from side to side.
 316. πάλλον : 'were shaking them,' so that all knowledge of the position in the helmet might be lost. In v. 324, πάλλε means 'was shaking,' until the lot should fly forth from the helmet.
 317. ἀφείη (2 aor. opt. from ἀφ-ίημι) : opt. explained on the principle of the *oratio obliqua*; it stands here as indirect question.
 318. λαοὶ δ' ἤρῃσαντο : 'and the people offered their prayer.' What the prayer was, is more particularly described in the four verses begin

ning with v. 319. The people continued praying during the preparations and while Hector was shaking the helmet.

319. *τις*: 'many a one' (see on B 271).

321. *τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν*: 'has occasioned these doings (*i.e.* this war) between both parties.' Both sides agree in recognizing the guilt of Paris and in wishing his death.

325. *ἄψ ὁρώων*: each chief had scratched his mark upon a lot (*κλήρους*, v. 316), and Hector turned his face away that he might not appear to favor his brother.

326. *ἕζοντο*: here, for the first time, the sitting-down of both hosts is mentioned, though they had long since dismounted from their chariots and laid down their armor (*cf.* vv. 78, 113).

327. *ἔκειτο*: extended by zeugma to apply to *ἵπποι*, though appropriate only to *ἄρματα*. The natural verb with *ἵπποι* would be *ἵσταντο*.

328. *ἀμφ' ὤμοισι*: 'about their shoulders'; cuirass, sword, and shield could be said to be *ἀμφ' ὤμοισι*. The sword was suspended from the shoulders by a strap, *τελαμών*. The combatants had previously (v. 114) taken off their armor.

330. This and the seven following vv. are interesting as a description of the process of arraying the Hom. chief in armor. See Hom. Dict. for pictorial representations of each article of armor named.

332, 333. Paris had appeared on the battle field in light armor; hence it was necessary for him to borrow his brother's cuirass. — *ἤρμοσε δ' αὐτῷ*: 'but it fitted himself.' For process of adjusting cuirass, see Hom. Dict. cut 59.

334. *ἀργυρόηλον*: epithet applying only to the hilt; *χάλκεον*, to the entire sword.

338. *ἔγχος*: two spears seem to have belonged to the complete equipment of the warrior (*cf.* v. 18). — *οἱ παλάμηφιν* [*ταῖς παλάμαις*]: for the two datives, standing in relation of whole and part, see on A 150.

339. *ὥς δ' αὐτῶς*: 'and in the same way.' *ὡσαύτως* is adv. formed directly, with changed accent, from *ὁ αὐτός* (see on A 133).

340. *ἐκάτερθεν*: lit. 'from each side.'

341. *Τρώων καὶ Ἀχαιῶν*: best explained as gen. of place, limiting *ἐς μέσ(σ)ον* after the analogy of the gen. with adverbs of place. G. 182, 2, H. 157.

342. *ἔχεν*: 'was holding,' the amazement was prolonged.

344. *καὶ ῥ' ἐγγὺς στήτην*: 'and then the two drew near.' — *κοτέοντε*: subordinate to *σεῖοντε*, 'shaking their spears in rage at each other.'

347. *βάλεν κατ' ἀσπίδα, κτλ.*: 'struck full in the midst of Atreides's round shield.' *βάλλω* takes the acc., not the gen., of the object hit.

348. *δέ οἱ αἰχμή*: 'but its point.' For dat. *οἱ* (referring to *χαλκός*), see G. 184, 3, N. 4, H. 767.

349. *ἄρνητο χαλκῷ* (dat. of accompaniment): 'raised himself with his

spear,' *i.e.* drew himself up to his full stature for a stronger thrust downward and forward.

350. *ἐπευξάμενος*: 'uttering a prayer besides' (*ἐπί*).

351. *ἄνα*: for accent, H. 170 D b. — *δ*: article used as relative, its antecedent omitted (*cf.* A 230). — *με πρότερος κάκ' ἔοργε*: 'was the first to work me harm.' *ἔοργε*: 2 perf. from *ρέζω* (stem *Φεργ-*).

352. *δίων*: implies illustrious birth and beauty, but has no necessary reference to character.

353. *τις*: 'many a one.' — *ἐρρίγησι*: 3 sing. pf. subj. from *ρίγέω*; for form, G. 119, 12, d, H. 381 D 1.

354. *παράσχη*: subj. in conditional relative sentence. *δ κεν* [*ὅς ἂν*] *παράσχη* = *ἐάν τις παράσχη*.

355. *ἀμπεπαλὼν*: redupl. 2 aor. from *ἀνα-πάλλω*.

357. *διὰ μέν*: the lengthening of the first syllable of *διά* is necessary to make a dactyl. Such a verse as this is called acephalous.

358. *ἠρήρειστο* [*ἐρήρειστο*]: lit. 'had leaned against'; here, 'had forced itself.'

359. *ἀντικρὺ παραί*: 'right on past. — *διάμησε* (*δι-αμάω*): 'cut (lit. 'mowed') through.'

362. *ἀνασχόμενος*: 'having raised himself,' to strike with greater force (*cf.* v. 349). — One object of the *φάλος*, the 'crest' or 'ridge' of the helmet, was to make blows glance harmlessly off. For illustration, see Hom. Dict., cuts 20, 128. — *ἀμφὶ αὐτῷ*: *i.e.* *ἀμφὶ τῷ φάλῳ*.

363. *διατρυφέν* (2 aor. pass. ptc. from *δια-θύπτω*): agrees with *ἔγχος*. — *τριχθα τε καὶ τετραχθα*: for idiom, see on B 303.

365. Such an exclamation of vexation and disappointment does not imply, in the Homeric hero, profanity or disrespect toward the gods.

366. *τίσασθαι*: for meaning of aor. inf. see on v. 112. Translate, with *ἦ τ' ἐφάμην*: 'and verily I believed that I was sure to take vengeance on Alexander for the injury to me.'

367. *ἄγη* [*ἐάγη*]: 2 aor. pass. from *ἄγνυμι*. In *μοι*, twice used, we have the common use of dat. (of disadv.) limiting the verb, instead of a poss. gen. limiting the noun (see on v. 338). — *ἐκ*: join with *ἦχθη*.

368. Translate this verse: 'flew (lit. 'leaped') from my hands a useless thing: nor did I strike him,' *i.e.* I only hit his shield and cut through his cuirass. — *παλάμηφιν* [*παλαμών*].

369. *ἦ*: see on A 219. — *ἐπαίξας λάβεν*: 'sprang upon and laid hold of him (*sc.* αὐτόν) by the helmet (*κόρυθος*).'

370. *ἐπιστρέψας ἔλκε*: 'turned over and was dragging.'

372. *ὄχευς τέτατο τρυφαλείης*: 'was stretched as a helmet-strap' (lit. 'holder').

373. *ἦρατο*: 1 aor. from *ἄρνημαι* (see on A 159).

374. *εἰ μὴ ἄρ' ὀξὺν νόησε*: 'unless at just that moment (*ἔρα*) had sharply discerned.'

375. βοός: 'ox-hide.' Here the word βοός, by a kind of zeugma, means 'ox' with reference to κταμένοιο, and 'ox-hide' with reference to ἱμάντα. Translate: 'the strap of the hide of an ox slain by violence.'

376. κενή [κενή]: 'empty.' — ἄμ' ἔσπετο: 'followed close after,' i.e. being empty, made no resistance.

380. ἔγχει χαλκείῳ: i.e. with his second lance, for, like Paris (v. 18), he had two spears, one of which (v. 355) he had already hurled.

381. ῥεῖα μάλ': 'very easily.'

383. καλέονσ': probably fut. ptc., G. 120, 2, H. 422. — ἔε [ῥεῖ].

385. Translate: 'and she laid hold of and plucked with the hand her fragrant garment.' — ἐανοῦ: connect, as gen. of part taken hold of, with λαβοῦσα.

386. μιν: for constr., see on B 22.

387. ναιετοώσῃ: join with οἱ [αὐτῇ], dat. of adv. with ἥσκειν (ipf. from ἄσκέω). ν movable is sometimes appended to the contracted form of 3 sing. ipf. (cf. Δ 436).

388. μιν: i.e. γρηύν.

391. κείνος δ' γ': 'there he is.' κείνος is translated as if it were ἐκεῖ. — δινωτοῖσι (δινώω, 'turn'): lit. 'rounded' or 'turned,' properly of posts and bars of a bedstead, then applied, with perhaps the more general meaning 'polished,' to the bedstead as a whole.

393. Note the difference in meaning between the aor. ἐλθεῖν and the presents ἐρχεσθαι, καθίζειν.

394. χοροῖο: for gen. of separation after λήγοντα, see on A 224.

395. τῇ: for dat. see on B 142. — θυμόν: 'wrath,' 'indignation.'

396. καὶ ῥ' ὥς: 'and so when.' — ἐνόησε: 'she observed,' the women about her (cf. v. 420) only saw the γρηῖς παλαιγενῆς (v. 386).

397. περικαλλέα δειρὴν στήθεά θ' ἱμερόεντα καὶ ὀμματα μαρμαίροντα: 'beauteous neck, lovely breasts, and sparkling eyes.' These characteristic marks the goddess allowed to show through her disguise. Cf. Vergil, Aen. I, 402, *Dixit et avertens rosea cervice refulsit*.

398. θάμβησεν: 'amazement seized her.' — ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε: see on A 361.

400. ἦ: see on v. 46. The particle of asseveration here, as often, stands in an interrogative sentence. — πολλῶν [πόλεων]: best connected as gen. partitive with adv. πῇ. — προτέρω: here local, 'farther away,' i.e. farther from Sparta.

401. Φρυγίας: gen. limits πολλῶν. It may be considered either as partitive or possessive gen.

402. καὶ κείθι: 'there also,' as Paris is now your favorite at Troy. — μερόπων: see on A 250.

403. δῆ: 'forsooth.' — δῖον: see on v. 352.

404. ἔθλει: 'is resolved.'

405. παρέστης: 'didst thou come hither and art standing by,' see on A 6, 197.

406. 'Go and sit by him and withdraw from the path of the gods!' i.e. give up thy place among the gods.

409. ποιήσεται: subj. with shortened mood-sign. Sketch of Dialect, § 17, G. 239, 2, H. 921, 1055, 7.

410. νειμεισσητόν: 'blameworthy,' because, by the result of the combat, Helen belongs to Menelaos.

412. ἄκριτα: lit. 'undistinguished,' i.e. 'countless,' 'endless.' Helen's expressions of penitence and self-aborrence are frequent (cf. Z 344 follg.).

414. σχετλίη (ἔχω): 'stubborn,' 'self-willed one.'

415. ἀπεχθήρῳ: aor. subj. from ἀπ-εχθαίρω.

416. μέσσω δ' ἀμφοτέρων: 'and between both' (peoples); for gen. see on v. 341 and G. 182, 2, H. 757. — μητίσσομαι: see on v. 409.

417. ὀλῃαι (2 aor. subj. midd. from ὀλλυμι) [ὀλη]: the subj. is potential (see on A 137) — οἶτον: cognate acc., G. 159, H. 715 b.

419. κατασχομένη: lit. 'having held (drawn) down (over her head),' 'having veiled herself with' (see on v. 141).

420. ἦρχε δὲ δαίμων: the meaning is, 'for a deity led the way.'

422. ἀμφίπολοι: mentioned by name in v. 143.

424. τῇ: join with κατέθηκε: 'placed for her.'

425. Ἀλεξάνδροιο: for gen. with adv. of place, see G. 182, 2, H. 757.

427. ὅσσε πάλιν κλίνασα: *oculis aversis*.

428. ἦλυθες, κτλ.: indignant exclamation, like our, 'Ah! there you are! back from the combat!'

429. δαμείς: 'having succumbed to.'

431. φέρτερος: 'superior.' — βίῃ: dat. of respect.

432. προκάλεσσαι: 'call forth against yourself,' 'challenge.'

434. παύεσθαι: the gen. πολέμου, or the supplementary ptc. πολεμίζων, may be supplied.

436. τάχα: 'speedily;' this word has never in Hom. the meaning common in Attic, 'perhaps.' — δουρί [δόρατι]: connect with ὑπό.

437. μύθοισι: join with προσέειπεν.

438. με . . . θυμόν: see on A 150, 362; cf. also v. 442.

439. σὺν Ἀθῆνῃ: 'by Athena's help,' i.e. the credit is not his own.

440. ἡμῖν: i.e. Paris and the Trojans. The indolent and cowardly always expect *another time* when they shall show industry and courage.

441. τραπέομεν [ταρπῶμεν]: 2 aor. subj. pass. from τέρπω. Sketch of Dialect, § 23, R.

442. ἀμφεκάλυψεν: 'enveloped,' 'encompassed' — ὧδε: antecedent to ὧς (v. 446).

445. Κρανάη: the adj. κράναος means 'rocky.' It is used as an epithet of Ithaka (v. 201). The ancient prehistoric rock-city at Athens (south-west of the Acropolis) was called Kranaa. Pausanias identifies, as the first stopping-place of Helen and Paris, a little island between Sounion and Keos; Strabo, an island off Gytheion, the seaport of Sparta.

446. For distinction between *στέργω*, *ἔραμαι*, *φιλέω*, see Dictionaries.

447. Helen is the counterpart of Paris, with the same weaknesses. Like him, she can see the right and deplore the wrong; and yet — though she has, in words of bitterest reproach, just painted Paris's character as coward and seducer and has declared that, now that he has been conquered by Menelaos, it would be a shame to go to him (v. 410) — she does not resist his allurements, and at the last follows him not unwillingly (v. 447). And thus, before ever Pandaros's arrow had wounded Menelaos (Δ 205 follg.), the two original causes of the war, Helen and Paris, had broken the compact (cf. vv. 71, 72).

449. *ἀν' ὅμιλον*: sc. *Τρώων*.

453. *οὐ . . . ἐκείθανον*: the positive denial includes the qualified denial *οὐκ ἂν κευθάνοιεν*, which would form the regular conclusion to *εἴ τις ἴδοιτο*.

454. *σφιν*: for dat. G. 184, 2, H. 773. — *ἴσον κηρὶ μελαίνῃ*: 'like black death.' Cf., with the expression *κηρὶ μελαίνῃ*, Horace's *atra cura*.

456. *Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι*: see on B 816.

457. *φαίνεται* (sc. *οὕσα*): 'appears to be (and is).' — *Μενελάου*: pred. gen. of possession.

459. *ἀποτινέμεν*: inf. coupled with inv. *ἔκδοτε*, without any sensible difference of signification. Cf. A 20, where the inf. used as inv. immediately follows an opt.

460 = 287.

461. *ἐπὶ . . . ἤνεον*: 'shouted assent,' while the Trojans admitted by their silence the justice of Menelaos's demand. Cf. *ἐπευφήμησαν*, A 22.

BOOK FOURTH.

Δέλτα, θεῶν ἀγορή, ὅρκων χύσις, ἄρεος ἀρχή.

In Delta is the Gods' Assize; the Truce is broke; Wars freshly rise.

1. The gods have been witnesses of the entire combat between Paris and Menelaos, and now, after Greeks and Trojans have pronounced upon the result (Γ 455-461), it is natural to await their verdict. It is to decide upon this that they hold an assembly (vv. 1-85). — *ἡγορόωντο* [*ἐκκλησιάζοντο*]: ipf. 3 pl. from *ἀγοράομαι*; for explanation of the assimilated form, see Sketch of Dialect, 18, 1.

2. *δαπέδῃ*: 'on the floor,' i.e. of the houses which *Ἥφαιστος* *ποίησεν ἰδυίῃσι* *πραπίδεσσι*, A 608.

3. *ἐφνοχόει*: 'was pouring;' for change from original meaning, see on A 598; for form, see H. 359 D. — *χρυσέοις*: whatever belongs to the gods, for wear or use, is freq. represented as of precious metal (cf. *χρυσέφ*, v. 2). See on A 611.

4. *δειδέχατ'* [*δεδειγμένοι ἦσαν*]: lit. 'pointed,' here 'pledged one another.'

6. *κερτομίῳ*: 'sharp-cutting;' it seems to contain the roots of both *κείρω* and *τέμνω*. — *παραβλήδην*: 'covertly,' 'maliciously.' The noun *παραβολή* (Engl. 'parable') means 'comparison;' hence the adv. comes to mean 'by way of invidious comparison.'

7. *δοιαὶ μὲν*: the correlative is found at *τῷ δ' αὖτε* (v. 10).

8. *Ἀργεῖη*: 'Argive,' for Argos was a chief seat of the worship of Hera. — *Ἀλαλκομενῆς*: either proper adj. from the town Alalkomenai in Boeotia, where Athena was especially honored, or descriptive epithet derived from root *ἀλκ-*, lit. 'warding off,' 'protecting.'

9. *εἰσορόωσαι τέρπεσθον*: 'took delight in beholding;' for use of ptc., G. 277, 2, H. 969 b; for form *εἰσορόωσαι*, G. 120, 1 b, H. 409 D a. See also Sketch of Dialect, § 18, 1.

10. *τῷ*: easily understood as standing for Paris, though he has not been mentioned, in this book, by name. — *φιλομειδής*: i.e. *φιλο(σ)μει-*

δῆς, cf. with μειδιδῶ, Engl. 'smile,' and notice the same interchange of *d* and *l* which may be recognized in δάκρυον, *lacrima*.

11. παρ-μέμβλωκε: 'stands by his (τῷ) side;' for apocope of παρά, G. 12, N. 3, H. 84 D; for form μέμβλωκε, see Sketch of Dialect, § 7, 3. — αὐτοῦ: a more common construction is τί τινι ἀμύνειν (see on A 67).

12. καὶ νῦν: one case of the habitual practice referred to in αἰεί, v. 11.

14. ὅπως ἔσται τάδε ἔργα: i.e. 'what the result of the combat shall be.'

15. ἦ . . . ἦ [πότερον . . . ἦ]: dependent double question; the subjunctive is dubitative.

17. εἰ δ' αὖ πως: 'but if on the other hand by any means.' This is an alternative which Zeus neither expects nor desires, for it is inconsistent with his promise to Thetis, A 509, 523, 558. — τόδε: i.e. φιλότητα βαλεῖν.

18. οἰκείντο: opt. of desire, as is also ἔγοιτο in follg. verse. Pronounce κέ-σι as one syllable by synizesis.

20. ἐπ-έμυξαν: μύζω lit. means 'utter the syllable μν.' This might express various feelings; here, indignation at the last part of Zeus's proposal.

23. ἦραι: descriptive ipf., 'was seizing her,' with increasing power.

24. Ἦρη: dat. of interest limiting ἔχαδε (2 aor. from χανδάνω) instead of gen. of possession limiting στήθος.

25 = A 552.

27. ὄν: on account of orig. initial *F* in ὄρωσα. — μοι: see on v. 24.

28. κακά: 'to the ruin of,' appositive of λαόν. Cf. Γ 50.

30 = A 517.

31. δαιμόνιη: see on A 561.

35. ὦμὸν βεβρώθεις (from βιβρώσκω): the expression 'eat raw,' 'eat alive,' seems to have been in common use in Greek in such connection as here. Cf. Xen. Anab. IV. viii. 14.

37. ἔρξον: from the theme ἐργ- or ρεγ- two presents — ἐρδω, ρέξω — are formed.

39 = A 297.

40. μεμαώς: connect with ἐθέλω, 'desire eagerly.'

41. τήν: placed after its noun, that it may stand nearer the rel. adv. ὅθι [οὗ], of which it is the antecedent.

42. διατρίβειν, ἑῶσαι: infs. used as imvs., see on A 20.

43. δῶκα: 'have conceded to you,' used absolutely. — ἐκὼν ἀέκοντί γε θυμῷ: 'voluntarily, yet with reluctant mind.' An expression that seems to contradict itself like this is called oxymoron or paradox (ὀξύ and μῶρον: lit. 'pointedly foolish'). We have an example in Acts xxviii. 21: 'to have gained this harm and loss.'

44. αἷ, κτλ.: the relative clause precedes the antecedent, which last is found in v. 46.

45. ναιετάουσι: lit. 'dwell,' i.e. are situated. πόλεις stands as subj. by a strong personification. The meaning really is: 'are dwelt in.'

46. τῶν: gen. of the whole. The partitive word is Ἴλιος, the name of one city. — περὶ κηρί: περί is adv. 'exceedingly,' and κηρί is local dat.

47. εὐμμελίω: the ending of the gen. sing. ω, a contraction of ᾠο, occurs after vowels. G. 39, 3, H. 148 D 3.

48. Cf. A 468. The latter part of the line (what follows the caesura) is identical in both verses. The wants of the gods are thought of as precisely the same as those of men.

50 = A 551.

54. τῶν [τῶν]: governed by πρόσθ' ἵσταμαι = προῖσταμαι = προστάτης εἰμί. — With μεγαίρω, διαπέρσαι may be supplied.

55. οὐκ εἰώ: translate 'refuse to permit.' For οὐκ in protasis, cf. οὐκ ἐθέλωσι, Γ 289.

57. οὐκ ἀτέλειστον: cf. v. 26 follg.

59. πρεσβυτάτην: has double signif., 'oldest' and 'most dignified,' as explained in follg. verse.

61. κέκλημαι: for signif., see on Γ 138. — σὺ . . . ἀνάσσεις: an instance of parataxis. We should naturally use a rel. clause, 'who art ruler among all the immortals.' See A 5.

64. θᾶσσον: 'right quickly,' an example of the absolute use of the comparative.

67. ἀρξωσιν πρότεροι: 'be the first to begin,' a pleonasm. — ὑπὲρ ὄρκια: see on Γ 299.

70. μετά: for meaning with acc., see on A 222.

73. πάρος μεμαυῖαν: 'already eager,' for she had expressed in v. 20 her unwillingness that the war should stop with the victory of Menelaos.

74 = B 167.

75. οἶον [ὥς]: adv. 'as.' — ἦκε: gnomic aor., see on A 218, Γ 4. — ἀστέρα: i.e. 'meteor.'

77. ἀπό: join with ἔνται and translate: 'stream forth from it (τοῦ).'

78. Athena is likened to the falling star in radiance and swiftness; arrived on earth, she begins at once to execute that of which her appearance was the sign (τέρας). Cf. v. 86.

79, 80 = Γ 342, 343.

84. ἀνθρώπων: gen. depends upon neither ταμῆς nor πολέμοιο taken separately, but upon the compound idea of both together (see on B 145).

87. Λαοδόκῳ: sons of Antenor have been mentioned, B 822, Γ 123.

88. Πάνδαρον: cf. B 827. — διζομένη [ζητοῦσα].

90. ἀμφὶ δέ μιν: sc. ἕστησαν.

91. Αἰσίοιο: cf. B 825.

93. πίθοιο: opt. in potential use, would be joined in prose with ἄν. It implies a protasis of which τλαίης κεν is apodosis. Translate: 'would you obey me? (if you would obey) you would have the courage,' etc. (cf. Γ 52).

94. ἐπιπρόμεν [ἐπιπροείναι]: 2 aor. inf. from ἐπιπρόημι. Distinguish ἴος, 'arrow;,' ἴος, 'one;,' ἴον, 'violet.'

95. Τρώεσσι: 'in the sight of the Trojans;,' for dat. (loosely connected with whole sentence), G. 184, 5, H. 771. — ἄροιο: see on A 159.

97. τοῦ [οῦ]: gen. governed by παρ', which would have been written πάρα had it not suffered elision (cf. A 350). The caesura in this verse after παμπρῶτα, which separates παρ' from its case, may be compared with that in B 30, where the caesura comes between ἀμφί(ς) and φράζονται.

98. ἀρήιον [ἄρειον]: the Attic form occurs v. 407.

99. πυρής: for gen. after the prep. in composition, see G. 177, H. 751.

100. δίστευσον: 'direct thine arrow at,' governs the gen. as a verb of aiming.

102. πρωτογόνων: 'firstling,' i.e. earliest born (in the spring) and so the oldest.

103. νοστήσας: 'after thy return.' — Ζηλείας: cf. B 824.

105. ἐσύλα: 'was stripping (of its cover),' 'was laying bare.' — αἰγός: gen. of material.

106. δν: construe with βεβλήκει, for τυχήσας [τυχών] would require gen. Translate: 'which once on a time he himself had fairly smitten under the breast.' He was lying in wait below the mountain goat (chamois), which he shot as it peered down at him from a ledge of rock.

109. κέρα: final α (regularly long by contraction) here loses half its quantity before the initial vowel of the next word. — ἐκκαϊδεκάδωρα: 'of sixteen palms,' i.e. in span from tip to tip.

110. This verse may be compared with B 827. The fact that the bow was Apollo's gift to Pandaros is not inconsistent with its manufacture by human hands. — ἀσκήσας: 'skilfully.' — ἤραρε: 'fitted together (the two horns).'

111. κορώνην: the 'tip' over which the loop of the bowstring was carried.

112. καὶ . . . ἀγκλίνας: 'and when he had strung it, by leaning his weight upon it while one end rested upon the ground (ἀγκλίνας ποτὶ γαίῃ), he laid it carefully down.'

113. The shields were interposed that the Greeks might not see what was preparing.

114. πρὶν . . . πρὶν: see on A 97, cf. B 354.

115. βλήσθαι: 2 aor. without intermediate vowel, cf. δέχθαι, A 23.

116. φαρέτρης: connect as gen. of separation with σύλα [ἐσύλα].

117. ἔρμ' ὀδυνάων: see Hom. Dict. for what appears the most reasonable explanation of the phrase, lit. 'series of pangs,' i.e. 'carrying with it a long succession of pains.'

118. κατεκόσμη: 'was adjusting.'

119-121 = vv. 101-103.

123. τόξῳ δὲ σῖδῃρον (sc. πέλασεν): i.e. he drew the arrow back until its iron point rested on the bow.

124. κυκλοτερές: best translated as pred. adj. used proleptically, strained the mighty bow 'into a circle' (cf. A 39; see Hom. Dict., cuts 96 and 97).

125. λίγξε: onomatopoetic word, cf. Engl. 'ting-a-ling-ling.'

126. μενεάινων: 'eagerly desiring,' applicable to δῖστος on account of the personification.

127. λελάθοντο: 'forgot,' the unreduplicated aor. is used with different meaning in Γ 42c

128. ἀγελείη (probably = ἡ ἄγουσα τὴν λείαν): 'bringer of spoil.'

129. τοῖ [σοι]: join with ἔμυνεν.

130. τόσον ἀπὸ χροὸς ὥς ὅτε μήτηρ, κτλ.: two things are prominent in the comparison: (1) the distance from Menelaos's body at which the arrow is turned away; and (2) Athena's tender care for Menelaos. The perfect ease with which the goddess deflects the arrow is also indicated: 'as easily as a mother brushes away a fly.' χροὸς [χρωτός]: gen. sing. from χρώς (cf. χρόα [χρώτα], v. 139).

131. ὅθ' (ὅτε) λέγεται [ὅταν λέγεται].

133. ἦντετο: sc. ζωστήρι and translate: 'where the cuirass met the girdle and became of double thickness.' By zeugma ἦντετο is translated twice.

134. ἀρηρότι: 'close-fitted.'

135. διὰ μὲν: see on Γ 357. — ἐλήλατο: lit. 'was driven,' differs little in meaning from ἦλθε, Γ 357.

136 = Γ 358.

137. μίτρης: the μίτρη was a woollen belt passing around the body at the hips and next to the skin. It was sometimes strengthened by metal plates, and was broader than the ζῶμα and ζωστήρ, which were worn over it. See Hom. Dict. cuts 51, 78.

138. ἥ οἱ πλεῖστον ἔρυτο (sc. τὸν δῖστον): 'which most of all warded off the arrow from (lit. for) him.' — εἴσατο: 1 aor. from εἶμι. Translate the half-verse: 'and it forced its way out (πρό) also through this.'

139. ἀκρότατον χροά: 'surface of the skin.'

140. ὠτεῖλης: used only here and in v. 149 of 'arrow wound.' — ἔρρεν [ἔρρει].

141. We are familiar with the staining of ivory with red, through the red ivory chessmen orig. brought from India. — ἐλέφαντα: refers to plates or strips of ivory.

142. Μηροῖς: i.e. 'Lydian woman,' see on Γ 401. — Κάειρα: fem. form from Κάρ, 'a Karian.' The natural fem. form would be Καρία, then, by metathesis, Καίρα, thence Κάειρα

143. ἠρήσαντο: gnomic aorist.

144. ἱππῆες: 'knights,' 'chariot-drivers,' — not 'horsemen.'

145. Cf. Γ 179 and Δ 60.
 146. τοῖοι τοι: translate as if οὕτως σοι. — μιάνθην [ἐμιάνθησαν οἱ ἐμιανθήτην].
 149. καταρρέον: why not proparoxytone? G. 25, 1.
 151. νεῦρον: the 'string' by which the metal point (σίδηρον) was tied to the shaft (κάλαμος). — ἐκτός: sc. ὠτείλης.
 155. θάνατον: appositive of ὄρκια. Translate: 'the truce which I ratified was death to thee.' For ὄρκια τάμνειν, see on B 124.
 156. προστήσας πρὸ Ἀχαιῶν: such repetitions of the preposition are very common in Greek of all periods.
 157. ὡς ἔβαλον, κτλ.: explains particularly θάνατον, and ὡς is nearly equal to ἐπειδή. — κατὰ . . . πᾶτήσαν: 'trod under foot.'
 158. οὐ πως ἄλιον: 'by no means without result,' for divine vengeance will surely come upon the Trojans for their breach of faith.
 159 = B 341.
 160. εἰ οὐκ ἐτέλεσσαν: for οὐ in protasis, see on Γ 289, and translate, 'if Zeus fail to fulfil.' ἐτέλεσσε and ἀπέτισαν are gnomic aorists.
 161. τελεί: pres. G. 110, II, 2, N. 1, H. 423.
 162. This verse is added as an explanation of σὺν μεγάλῳ. In ancient warfare, the men were slain (σφῆσι κεφαλῇσι), the women and children sold as slaves (see on A 367).
 163-165. These three verses are said to have been repeated over the ruins of Carthage by Scipio, who applied them to Rome.
 167. ἐπισσείησι [ἐπισείη]: subj. used in sense of fut. indic., see on A 262. — αἰγίδα: for explanation of the word, see on A 447.
 168. τὰ μέν: is easily referred to v. 161. — ἔσσεται οὐκ ἀτέλεστα: 'shall not fail of fulfilment,' litotes.
 169. This verse is the antithesis of the last half of the preceding verse. The thought is: 'Little comfort the destruction of Troy, however certain, if it is at the cost of thy death!' — σθέν: gen. of the cause of grief.
 170. πότμον: used in sense of μοῖραν, 'appointed space.' The phrase πότμον ἀναπλήρης is the fuller way of saying θάνης, cf. A 88.
 171. The motive for continuing the war would be gone with the death of Menelaos, in whose behalf it was begun.
 174. πύσαι: causative, 'shall make decay,' instead of saying 'thy bones shall decay in the earth.'
 175. ἀτελευτήτῳ ἐπὶ ἔργῳ: 'with work unaccomplished.'
 177. ἐπιθρώσκων: exactly equivalent in meaning to Lat. *insultans*.
 178. ἐπὶ πᾶσι: 'in all things.' — χόλον τελέσειε: cf. A 82.
 180. καὶ δὴ ἔβη: 'and now he has gone.'
 181. λιπὼν ἀγαθὸν Μενέλαον explains κεινῇσι νηυσί.
 182. μοι χάνοι: 'may it open for me,' i.e. open to receive me.
 184. μή πω: is equal to μή πως (cf. Γ 306 and v. 234). — δειδίσσῃο: here transitive, though in B 190 it was intransitive.

185. πάροιθεν: in contrast with ἐπένερχε means 'in front,' 'outside.'
 187. For ζῶμα and μέτρη, see on v. 137.
 190. ἐπιμάσσεται (ἐπιμαίομαι): lit. 'touch,' i.e. 'probe,' 'examine.'
 191. κεν παύσῃσι [παύσειε ἄν]: 'would free from pains (ὀδυνάων).' An acc. σέ may be supplied.
 193. ὅττι τάχιστα: as with ὡς τάχιστα, sc. δύνασαι.
 194. φῶτ' Ἀσκληπιοῦ υἱόν: 'heroic son of Asklepios.' Machaon has already been mentioned (B 729-733) with his brother Podaleirios. Asklepios (Lat. *Aesculapius*) is thought of by Homer as wholly human and as a scholar of Cheiron (cf. v. 219).
 196. δῖστέυσας ἔβαλεν [δῖστῳ ἔβαλεν]: 'has hit with an arrow.'
 200. παπταίνων: redupl. from the root πτα- of πτήσσω, lit. 'look about one's self timidly or cautiously;' here 'cast glances after.'
 201-203 = 90-92. For Τρίκῃς, cf. B 729.
 204. Notice the anapaestic (anapaest, ∪ ∪ ∟) rhythm of this verse after the first syllable — ∟ — ∟ ∪ ∟ ∪ ∟ — ∟ ∪ ∟ ∟ —.
 205-207 = 195-197. With τῷ μὲν κλέος, cf. B 160, Γ 50.
 208. θυμὸν ὄρινε: 'stirred his heart' (to pity). Cf. Γ 395: 'stirred her heart (to indignation).'
 209. καθ' ὁμίλον, ἀνὰ στρατόν: κατὰ denotes motion through without regard to direction; ἀνὰ indicates that the progress was from one end of the army to the other.
 211. βλήμενος: 2 aor. ptc. (cf. v. 115) from βάλλω used as attributive adj. Translate (from ὄθι): 'to where the wounded yellow-haired Menelaos was.'
 212. κυκλός(ε): 'in a circle.' The apodosis begins with ὁ δ' ἐν μέσσοισι: 'then (δ') the god-like hero was standing among them by his (Menelaos's) side.' See on A 137.
 214. πάλιν: join with ἐξελκομένοιο. — ἄγεν [ἔαγησαν]: 2 aor. pass. from ἄγνυμι, cf. Γ 36. The barbs of the arrow were broken off as it was drawn back through the metal-plated ζώστηρ.
 218. ἐπ' . . . πάσσει: from ἐπιπάσσω. — ἥπια: 'mild,' 'soothing,' 'healing.'
 219. οἷ: dat. limiting the verb is here used instead of gen. limiting the noun. οἱ πατρὶ πόρε [τῷ πατρὶ αὐτοῦ ἔδωκεν]. Translate the entire clause: 'which Cheiron once in kindness (φίλα φρονέων) bestowed upon his father.'
 220. ἀμφεπέοντο: 'were busied about,' cf. A 318.
 221. Connect ἐπὶ with ἤλυθον: 'had come on.'
 222. αὖτις: 'again,' for since Γ 114 the Greeks seem to have remained without their armor.
 223. οὐκ ἂν ἔδοις: cf. Γ 220. The verses from this point down to 421 describe the renewal of the combat and exalt Agamemnon's virtues as a commander.

226. *ἔασε*: 'left' standing, *i.e.* he forsook horses and chariot in his zeal to exhort the chiefs promptly and with the greatest result. — *ποικίλα χαλκῷ*: 'gleaming with bronze.'

229. *πολλά*: 'earnestly,' as in A 35. — *παρισχέμεν* [*παρέχειν*]: *sc.* *τοὺς ἵππους*.

230. *πολέας διὰ κοιρανέοντα*: *διὰ* governs *πολέας* [*πολλοὺς*]. *διὰ* and *ἀνά* never suffer anastrophe. *κοιρανέοντα*: used in pregnant signif. Translate: 'moved as ruler through the ranks.'

231. *ἐπεπωλείτο*: as in Γ 196.

232. *σπεύδοντας*: *sc.* *εἰς μάχην* which was expressed in v. 225.

234. *μή πω*: 'not yet.'

235. *ἐπὶ ψευδέσιν ἔσσει ἄρωγός* [*τοῖς ψεύσταις ἐπαρωγὸς ἔσσει οἱ ἐπαρήξει*]: 'will aid liars.' *ψευδέσσι* is dat. pl. from adj. *ψευδής*, used as substantive, and *ἐπὶ* is separated from *ἄρωγός* to which it belongs.

236. *Cf.* vv. 67, 72, 271.

237. *τῶν αὐτῶν*: 'of the men themselves,' contrasted with *ἀλόχους* and *τέκνα* in follg. verse.

242. *ἰόμωροι*: word of very uncertain meaning. Perhaps the most satisfactory of the various etymologies is that which derives it from *ἰά* 'voice,' and the root *μαρ* 'to shine.' Thus it would mean 'mouth-heroes,' 'boasters.' For other etymologies, see Hom. Dict.

243. *ἔστητε*: for other instances of aor. with signification of pf., *cf.* A 158, 207; *cf.* also v. 246.

245. *μετὰ φρεσὶ* [*ἐν φρεσὶ*]. — *ἀλκή*: 'power of self-defence' (*cf.* Γ 45).

248. *εἰρύατ'* [*εἴρυνται*]: pf. pass. from *εἰρύω*, here used in its literal sense, 'have been drawn up.' See on A 239.

249. *αἰ κ' ὑπερσχή*: see on A 137.

250 = B 207; *cf.* also v. 231.

251. *ἐπὶ Κρήτεσσι*: *ἐπὶ* with dat. here denotes motion towards, but not with idea of opposition. Contrast with v. 273. — *ἀνὰ οὐλαμόν*: 'through (the length of) the dense crowd.'

253. *σὺτ'*: 'a (wild-) boar.'

255. *γῆθησεν ἰδὼν*: 'was glad to see' (see on A 330).

256. *μειλιχίοισιν*: ntr. pl. used as substantive, see on A 539.

257. Construe *περὶ* as adv. and *Δαναῶν* as gen. of whole with *σέ*.

258. *ἄλλοίω ἐπὶ ἔργῳ*: 'on business of a different sort;' *e.g.* on a mission as envoy (*cf.* A 145).

259. *ὅτε* [*ὀπόταν*].

260. *ἐνὶ κρητῆρι κέρονται*: 'have mixed in a mixing bowl.' *ἐνὶ κρητῆρι* is added for vividness, though implied in *κέρονται*, which is pres. subj. from *κέραμαι* [*κεράννυμι*].

262. *δαιτρόν* (*δαίω*): 'a measured portion.' — *πλείον* [*πλέον*]. — *ἔστηκε*: 'stands filled.'

263. *πίειν*: such uncontracted forms explain the accent (perispomenon) of 2 aor. infinitives in their Attic form.

267. *ὑπέστην καὶ κατένευσα*: a more common equivalent phrase is *ὑποσχέσθαι καὶ κατανεύειν* (*cf.* A 514).

269. For different expressions signifying breach of truce, *cf.* Γ 107, 299, Δ 67, 157.

273. *κορυσσέσθην*: 'were arming themselves,' *cf.* B I, Γ 18.

274. The cloud of foot-soldiers (v. 274) suggests the comparison in the following simile with the cloud sweeping down upon (*κατερχόμενον*) the sea.

276. *ἰῶης* [*πνοῆς*]: 'blast.' The west wind (*Ζέφυρος*) which came to Asia Minor from the snow-clad mountains of Thrace was a cold and violent wind, and is thus represented in the Iliad. See on B 147.

277. *τῷ . . . πόντον*: 'and to him who is far away it appears blacker than (ἢ τε = ἤ) pitch as it descends (*ἰόν*, lit. 'going') upon the deep.' — *ἄγει*: 'brings.'

279. *ρίγησεν* and *ἤλασε*, like *εἶδεν* (v. 275), are gnomic aorists.

280. *τοῖαι*: 'in such wise' (*cf.* v. 146).

281. *δῆϊον πόλεμον*: 'hot combat.' The point of comparison is found in the density and blackness (*πυκινὰ, κυάνεαι*) alike of the *νέφος* and the *φάλαγγες*.

282. *κυάνεαι*: 'steel-blue,' adj. derived from *κύανος*, 'steel of a bluish color.' — *πεφρικυῖαι*: 'bristling' (*cf.* Lat. *horrentes*).

286. *σφῶι*: acc. obj. of *κελεύω*, with which *μάχεσθαι* may be supplied.

287. *αὐτῷ*: '(you) yourselves,' *i.e.* on your own impulse.

288 = B 371.

290, 291 = B 373, 374.

292. *μετ' ἄλλους*: see on A 222.

293. *ἔτετμε*: redupl. 2 aor. from theme *τεμ-* [*κατέλαβεν*].

294. *οὓς ἐτάρους στέλλοντα*: 'placing in position his comrades.'

295, 296. The chiefs named are all Pylians.

297. *ἱππῆας*: object of (*ἐ*)*στησεν* in follg. verse.

299. *ἔρκος ἔμειν πολέμοιο*: 'to be a protection against the combat' (*cf.* A 284).

300. Translate: 'so that, even though unwilling, one would fight perforce.' In the disposition of the chariots, foot-soldiers, and non-combatants, may be observed rudimentary military tactics.

301. *ἐπετάλλετο*: refers to the specific directions which follow: first (v. 302) in *oratio obliqua*; then (vv. 303-305) as direct commands.

302. *ὀμῶ*: local dat.

304. *οἷος πρόσθ' ἄλλων*: *i.e.* as *πρόμαχος* (*cf.* Γ 13, 16).

306. Translate (this and first half of follg. verse): 'But (*δέ*) whoever, from his chariot (*i.e.* without leaving his place in the line), shall have reached another chariot, let him thrust forth his lance.'

309. νόον καὶ θυμόν: 'mind and heart.' Cf. A 193, B 352.
 313. θυμόν: 'courage.'
 314. γούναθ': 'strength,' of which the knees were reckoned the seat.
 315. ὁμοῖον: 'common to all.'
 316. ἔχειν: *sc.* γῆρας.
 319. ὡς ἔμεν [οὕτως ἔχειν]. — κατέκταν: this 2 aor. of the -μι form is peculiar in that it does not lengthen the stem vowel. G. 125, 3, H. 484, 4.
 320. ἅμα πάντα: 'all things at once,' *i.e.* the wisdom of age and the fire of youth.
 321. εἰ: 'as sure as.' — ὀπάξει: 'presses hard.'
 324. αἰχμὰς αἰχμάσσουσι: 'shall brandish their spears.'
 325. ὀπλοῦντες γεγάασι: 'are more able to bear arms.'
 326 = 272.
 327. Πετεῶν: see on B 552.
 328. ἀμφί: adverbial, 'on both sides (of Menestheus).'
 330. παρ . . . ἀμφὶ . . . ἕστασαν [ἀμφιπαρέστασαν]: 'stood close beside him on both sides.'
 331. σφι: dat. used instead of a gen. limiting λαός, so that in Attic we might have had ὁ λαὸς αὐτῶν, *i.e.* the host of Menestheus and Odysseus.
 332. νέον συνορινόμενοι: 'just set in motion.'
 334. ὀππότε: 'for the moment when.' See on A 67.
 335. Τρώων: gen. of obj. aimed at after δρμήσειε.
 336. νείκεσεν: the cause of his reproof is given in ἕστασαν vv. 331, 334, ἐστήκει v. 329, ἐσταότ' v. 328.
 339. κεκασμένε: pf. ptc. from καίνυμαι. — κακοῖσι δολοῖσι: 'in base wiles,' not in deeds of valor.
 340. ἀφέστατε: 'do ye stand aloof.'
 341. σφῶν . . . ὄντας: see on A 541 for another example of ptc. agreeing with subj. (understood) of infin. rather than with the dat. (here dual) expressed. With ἐπέοικε compare in meaning ἐπικέες, A 547.
 343. Translate: 'For you are also the first to hear from me (the summons to) the banquet.' The verb of hearing is followed by two genitives instead of the gen. of the person and the accusative of the thing (cf. Γ 87).
 345. κρέα is subj. of ἐστί to be supplied, and φίλα, on which ἔδμεναι depends, is the predicate. The construction is exactly similar to that in A 107.
 346. ὅφρα ἐθέλητον: 'as long as ever you may desire.'
 347. φίλως: the adv. is suggested by φίλα (v. 345). The thought is: 'you have been glad to eat and drink your fill at my table; now you would be glad to see ten files of men between yourselves and the enemy.'
 350. ἔρκος ὀδόντων: ἔρκος stands in definitive apposition with σε.
 351. μεθίμεν [μεθιέναι]: cf. v. 240 and A 241.
 352. ἐγείρομεν: subj. with shortened mood-sign.
 353. καὶ αἱ κέν τοι τὰ μεμήλη: 'and if this interests you.' Thus the

taunt is cast back upon Agamemnon by implying that he himself has no real wish to enter the combat.

354. Cf. B 259 follg.

355. σὺ δὲ ταῦτ' ἀνεμώλια βάζεις: 'these words of yours are but wind.'

357. χωομένοιο: the supplementary ptc. would more naturally be in the acc., which is the case in which we should expect the obj. of γνῶ [ἔγνων] to be. Here, however, the verb is construed with a gen. of the obj. (G. 171, 2, H. 742), and the ptc. agrees with this gen. — πάλιν λάζετο: 'took back.'

359. κελεύω: 'urge (you) on.'

361. ἦπια δῆνεα οἶδε: τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ: '(your heart) has friendly (ἦπια) thoughts to me (*sc.* ἐμοί), for your views are the same as mine.'

362. ἀλλ' ἔθι: not different from ἀλλ' ἄγε (cf. Γ 432). — ταῦτα δ' ὀπισθεν ἀρεσσόμεθ': (freely) 'I will arrange this to your satisfaction hereafter.'

363. τὰ δὲ πάντα θεοὶ μεταμόνια θεῖν: 'may the gods make it all disappear like a breath of wind.' If, as usually explained, μεταμόνια is for μετανεμόνια (ἄνεμος), the word is suggested by ἀνεμώλια in the last line of Agamemnon's speech (v. 355).

364 = 292.

365. Agamemnon now comes to Diomedes, the son of Tydeus, one of the very noblest of the Greek heroes, distinguished not less for self-control than for courage and strength. His exploits fill much of E and Z.

366. ἐν θ' ἵπποισι καὶ ἄρμασι: 'in the chariot to which the horses were spanned.'

367. παρ δέ οἱ: 'and close by him.'

371. τί δ' ὀπιπύεις πολέμοιο γεφύρας; 'why dost thou gaze at (instead of entering) the bridges of combat?' Imagine the two armies opposite each other, separated by a narrow space. This space, which both are desirous to cross and in which the combat takes place, may naturally be called γέφυρα πολέμοιο.

372. 'Not so fond of skulking was Tydeus.' — The word πτωχός, 'beggar,' lit. 'one who cringes,' is derived from root of πτώσσω, from which πτωσκαζέμεν is formed.

373. Join πολὺ with πρό: 'far in front of.'

374. πονεύμενον: cf. B 409, where πονέω is used of the 'toil of combat.' — οὐ γὰρ ἐγὼ τε, κτλ.: gives reason why others should bear testimony, and not Agamemnon: it was before his day.

376. ἄτερ πολέμου: *i.e.* 'without hostile preparation.'

377. ξείνος: 'as a friend,' adds a positive designation to the negative ἄτερ πολέμοιο. Tydeus and Polyneikes who were brothers-in-law, having married daughters of Adrastus, king of Argos, had come to Mykenae to enlist volunteers for the expedition of the Seven against Thebes.

378. οἱ δέ: *i.e.* Tydeus and Polyneikes. — ἐστρατόωνθ': conative ipf. 'were seeking to make an expedition.'

380. οἱ δέ: *i.e.* the inhabitants of Mykenae.

382. οἱ δ' ἐπεὶ οὖν: see on B 20. — πρὸ ὁδοῦ ἐγένοντο: 'were well advanced on the road.' G. 182, 2, H. 760.

384. We know too little of the legend to be able to say exactly to whom the word Ἀχαιοί refers.

386. βίης Ἐτεοκλείης: 'of the mighty Eteokles' (see on Γ 105). Eteokles was now holding the throne of Thebes in despite of the claims of his brother Polyneikes. See Class. Dict. article Thebes.

389. πάντα: 'in every contest,' ntr. pl.

390. Athena's aid is mentioned, not so much as the cause as it is the proof of the courage of Tydeus. Had he been less brave, he would not have had her help.

392. The Thebans appear to have waited until Tydeus was beyond their boundaries before sending the ambuscade to lie in wait for him.

396. καὶ τοῖσι: 'upon them also,' *i.e.* they as well as his competitors in wrestling succumbed to Tydeus.

397. ἔπεφν': redupl. 2 aor. from stem φεν-, 'slew.' — τεράεσσι [τέρασι]: G. 56, 2, H. 183.

400. χέρεια (also χέρηα, *cf.* A 80): acc. sing. from χέρης. It has the force of a comparative, and is equivalent to χερείων [χείρων].

As the passage vv. 374-400 is unusually obscure, it seems proper to give of it the following paraphrase: "I cannot speak from personal knowledge of Tydeus, for he was before my time; but they say that he was superior to all others; for without warlike pomp, but with the rights of a guest-friend, he entered Mykenae with Polyneikes, seeking to collect a host. (The chiefs, you know, were planning a campaign against mighty walled Thebes.) And the people of Mykenae were resolved to give them what they asked and approved their request, but Zeus diverted them from their purpose by showing unpropitious signs (*cf.* B 353). And so, when they were well on their way and had reached the Asopos, the Achaians in turn sent thither Tydeus as messenger to the Thebans. Accordingly he went and found them feasting in the house of mighty Eteokles. There, though a stranger (and a declared enemy), not even for an instant was the knight Tydeus afraid, though alone amidst a multitude; but he challenged to a wrestling-match and conquered them all easily, so potent was the aid of Athena (whose aid he enjoyed in such measure because himself so brave). And the Kadmeians in wrath prepared for him on his return a strong ambush of fifty young nobles, and the leaders were two — Maion the son of Haimon and Polyphontes the son of Autophonos. Tydeus slew them also, as he had vanquished his opponents in the games, and he let only one escape: in obedience to the gods he sent home Maion.

Such was Tydeus; but the son whom he has begotten is inferior in battle, but outshines him in the agora."

401. οὐ τι: 'not a word' (*cf.* A 511).

403. Sthenelos (see v. 367) defends his superior, who has heard the whole in silence.

404. ψεύδε': for ψεύδω [ψεύδω]. — σάφα: adv. with changed accent from σαφής [ἀληθής]; connect with εἰπεῖν.

405. The ground for this famous boast of Sthenelos, which has been as much quoted, as a model of self-respecting self-assertion, as any verse of the Iliad, is that we (the sons) have *done* more than our fathers. They, and among them Tydeus and Kapanews, though performing prodigies of valor, were unsuccessful in their attacks upon Thebes; we, their sons, who participated in the second expedition against Thebes, — that of the *Erigoni* ('Ἐπίγονοι, 'after-born'), — conquered it. — μέγ' ἀμείνων: so far from being χέρεια as Agamemnon had charged (v. 400).

407. ὑπό: 'under and before.' — ἄρειον: may be adj. from prop. name Ἄρης, 'martial;' or, if considered irreg. comp. from ἀγαθός, is best translated without comparative force, 'firm.'

408. πειθόμενοι: 'in obedience to,' *i.e.* we showed no impious defiant spirit, such as brought destruction on the leaders of the first expedition, but took counsel of the gods, and thus had their guidance to success.

409. An often quoted verse.

410. μή . . . ἔνθεο: notice the departure from Attic usage in the use of μή with aor. impv.

412. *Cf.* A 565. — σιωπῇ ἦσο: 'sit in silence,' 'be quiet.'

413. νεμεσῶ Ἀγαμέμνονι δτρύνοντι: νεμεσῶ may be followed by the inf. or by the ptc. In the former case, it is not implied that the action censured has taken place; in the latter, it is so implied. G. 279, N. 1, H. 986. *Cf.* B 296, Γ 156.

415. τούτῳ: repeated (in v. 417) with special emphasis. Agamemnon's personal interest (as brother of Menelaos) in the war, his personal glory or grief depending on its termination, seems to Diomedes to excuse even misjudged reproof. To this reproof his sufficient answer is the succession of exploits which fill E and Z.

419 = Γ 29.

421. ὑπό: 'below,' with special reference to that trembling of the knees which is a common effect of fear (see on Γ 34). — περ heightens the meaning of ταλασίφρονα: 'even a stout-hearted one.' — κεν εἶλεν: *sc.* εἰ παρεγένετο.

423. ὄρνυται: 'rises,' as the wave does just before it 'breaks' on the shore. — ἐπασσύτερον: see on Γ 383. — Ζεφύρου ὕπο: 'by reason of Zephyros' (*cf.* B 95).

425. χέρσῳ: 'on the firm land.' — ἀμφι . . . κορυφούται: 'and be-

ing curved forward raises itself aloft about the headlands.' This simile (vv. 422-426) may be thus translated: 'As when on the resounding strand a wave of the sea is raised (one following another) under the force of Zephyr urging them on: first it raises its head out in the deep, but then as it breaks on the mainland it roars loudly, and curving inward towers aloft about the headlands and flings forth the sea-foam.'

428. *νωλεμέως*: 'unceasingly,' 'steadily.' — *κέλευε, κτλ.*: 'each commander was giving orders to his own men.'

431. *σιγῇ δειδιότες σημάντορας*: 'in silence from dread of their commanders.'

433. *αὐλή*: 'farm-yard.'

435. *ἀζηχῆς μεμακυῖαι*: 'incessantly bleating;' in these words lies the point of the comparison. The restlessness and uproar of the Trojans are emphasized.

436. *ὀρώρει(ν)*: the addition of *ν* movable in the 3 sg. of the plupf. and in the 3 sg. of the ipf. of verbs in *-εω* is rare. — *ἀνὰ στρατὸν εὐρύν*: 'along the whole breadth of the host.'

437. *θρόος*: 'language;' *γῆρυς*: 'dialect;' but the two words differ little in meaning (see on Γ 2). — *ἴα*: 'one,' and so 'the same' (cf. Γ 238).

438. *πολύκλητοι*: 'summoned from many nations.'

440. Deimos and Phobos are the ordinary attendants of Ares, but on this occasion they attend Athena as she urges on the Greeks. — *ἄμοτον μεμανῖα*: 'incessantly eager.'

442. Vergil has imitated vv. 442, 443, in his description of Fama, Aen. IV, 176 follg. The prominent thought in both descriptions is the rapid growth from small beginnings, which is as noticeable of strife as of rumor. Cf. on B 93.

443. *οὐρανῷ*: local dative.

444. *ὁμόιον*: 'common to both' (see on v. 315).

447. *σύν ῥ' ἔβαλον ῥινούς*: 'brought together the shields of ox-hide.'

449. *ἐπληντο*: sync. 2 aor. midd. from stem *πελα-*, which is contained in the pres. *πελάζω*; it describes the single act included in a general way in *συνέβαλον ῥινούς* (v. 447). Translate the sentence: 'and the bossy shields came into collision with each other.'

451. Connect *ἀλλύντων* with *εὐχωλή*, *ὄλλυμένων* with *οἰμωγή*.

452. *χείμαρροι* (*χείμα* and *ρέω*): lit. 'made to flow by a storm,' orig. adj., then subst., 'torrent.' This word and the equally common *χαράδρα* (*χάρσσω*, 'to cut'), 'gully,' are to-day the ordinary designations for streams in Greece, and their etymology well suggests their character. — *κατ' ὄρεσφι* [*κατὰ τῶν ὄρων*].

453. *ἄβριμον*: lit. 'weighty,' from the depth of the fall as well as the mighty mass.

454. Connect *κρούνων ἐκ μεγάλων* with *ρέοντες*. The simile (vv. 452-454) may be thus translated: 'As when storm-swollen rivers (streams)

flowing from copious sources down the mountains pour together a mighty mass of water into a basin within the hollow torrent-bed.'

455. The stupendous operations of nature are made more impressive by the solitude suggested by the introduction of a solitary beholder. Cf. v. 275, Γ 11; cf. also Verg., Aen. II, 307: *stupet inscius alto accipiens sonitum saxi de vertice pastor*. — *ἐκλυε*: gnomic aor., as in Γ 4.

457. Antilochos, Nestor's son, the youngest of the chiefs, often celebrated in Hom. for his swiftness of foot, begins the slaughter. His death at the hands of Memnon we learn from the Odyssey, δ 187.

460. *πῆξε ἐν*: 'planted (his spear) firmly in,' 'pierced.'

461. *τὸν ὄσσε*: apposition of the part with the whole (see on A 150). For various phrases descriptive of death in battle, cf. vv. 469, 470, 482, 504, 517, 522, 531, 544.

464 = B 341.

465. *ἔλκε δ' ὑπ' ἐκ βελέων [ὑπεξεῖλκε]*: 'and he was dragging him out from under (the shower of) missiles.' — *ὄφρα συλήσειε*: the inf. is more usual than the final clause (cf. A 133).

466. *μίνυνθα δέ οἱ γένεθ' ὀρμή*: 'but his effort lasted but a little while.'

468. *οἱ κύψαντι*: 'as he bent over;' dat. to be joined with the verb *ἐξεφάνθη*.

469. *ξυστόν*: 'the polished' spear-shaft.

470. *ἔργον ἀργαλέον*: 'hard struggle.'

474. *ἡῖθεον*: this word here occurs for the first time; it differs little in meaning from *αἰζηός* (cf. B 660, Γ 26).

477. *οὐδέ . . . ἀπέδωκε*: 'but he did not recompense his parents for their care.'

479. *ὑπ'*: connect with *δοῦρι* (cf. Γ 436).

480. *πρῶτον γάρ μιν λόντα*: 'for him as he was charging along in the front of battle.' Cf. as of equivalent meaning, *πρῶτον* with *ἐν προμάχοις*, Γ 16, 31.

483. *εἰαμενῇ* (probably from same root as *ἡμαι*, cf. aor. *εἶσα*): 'settling,' 'depression,' 'hollow.' — *ἦ πεφύκη [ἦ ἂν πεφύκη]*.

484. *οἱ ἐπ' ἀκροτάτῃ πεφύασι [αὐτῇ ἀκροτάτῃ ἐπιπεφύασι]*: 'grow upon its summit.' *ἀκροτάτῃ* agrees with *οἱ*, which is pron., not article.

485. *αἶθωνι*: 'gleaming,' because whetted and polished.

486. *κάμψῃ*: subj. used properly after the gnomic aor., which has the meaning of a primary tense. — *κάμψῃ ἔτυν*: 'bends into a felly.' The acc. is one of effect.

488. *τοῖον, κτλ.*: translate so as to give strong demonstrative force to *τοῖον*: 'so lay there (*τοῖον*) Anthemides, whom Ajax was despoiling.' — *Ἀνθεμίδην*: not the precise form which the orig. name (v. 473) would have led us to expect; more regular would have been *Ἀνθεμιωνίδην*.

490. *καθ' ὄμιλον*: cf. v. 209.

492. ἐτέρωσι: 'to the other side' of the Greeks.
 493. ἀμφ' αὐτῷ: *i.e.* about the corpse which he was despoiling.
 494. τοῦ . . . ἀποκτεμένοιο: not gen. absol., but causal gen. after a verb of emotion.
 497. ἀμφὶ ἐπαπτήνας: 'looking on both sides of himself,' to see that no part of his body was exposed to a side-thrust. The shield (*cf.* v. 468) would protect only against thrusts from the front.
 498. ἀνδρός: depends upon the ὑπό, and is construed with κεκάδοντο (redupl. 2 aor. from χάζομαι). The meaning of the verb, 'retired,' naturally suggests the equivalent meaning 'were forced back,' with which the gen. of the agent is natural (see on A 242). — οὐχ ἄλιον: 'not in vain,' litotes.
 500. παρ' ἵππων ὠκείων: 'from his swift mares,' *i.e.* leaving a part of the royal stud at Abydos, where he had the care of them (*cf.* B 836).
 502. κόρσην: used as synonymous with κρόταφος. Hence ἐτέροιο is appropriate with κροτάφοιο: 'through the other (farther) temple.' — ἡ δ' is separated an unusually long distance from αἰχμή.
 505. χώρησαν δ' ὑπό [δ' ὑπεχώρησαν]: ὑπό does not suffer anastrophe because δ(έ) intervenes between preposition and verb. — ἴθυσαν δὲ πολὺ προτέρω: 'rushed a long distance forward.'
 507. νεμέσθησε δ' Ἀπόλλων: in the way in which Apollo expresses his wrath, we have an example of the anthropomorphism of Homer.
 509. εἴκετε χάρμης Ἀργείοις: 'withdraw from the fray before the Argives;' for dat. G. 184, 3, H. 771.
 510. χρώς is subject; λίθος and σίδηρος are predicates.
 511. ἀνασχέσθαι: inf. of result without the conjunction ὥστε, 'so as to withstand.' G. 265, N.; yet see on A 8.
 512. οὐ μὰν [μήν] οὐδ': carries back the thoughts to οὐ (v. 510), and introduces a more emphatic and more important denial.
 513. πέσσει: see on A 81; *cf.* also B 237.
 514. πτόλιος: *i.e.* ἀκροπόλεως, where was the temple of Apollo (*cf.* v. 508).
 516. *Cf.* this verse with v. 240.
 517. ἐπέδησε (1 aor. from πεδάω): lit. 'fettered,' 'arrested.'
 518. χερμαδίῳ: with the expression χερμαδίῳ βάλλειν *cf.* Numbers xxxv. 17: 'if he smite him with throwing a stone.'
 519. κνήμην: had βλήτο (sync. 2 aor.) been act. we should have explained κνήμην as in partitive appos. with the pron. referring to the person struck. In the pass. voice the acc. of the part is retained, although the person struck is in the nom., this acc. is then called the acc. of specification.
 520. Πείροος: mentioned in B 844. — Αἰνός: Ainos was a city at the mouth of the Hebros.
 521. ἀναιδής: as applied to λαῶς, the adj. means 'relentless,' 'cruel.'

- ἀμφοτέρω τένοντε: dual number is suitable, because every joint implies a pair of tendons.
 523. ἐτάροισι: dat. after a verb of 'reaching,' 'stretching toward.' Here the gesture is one of appeal, and the dat. approaches closely an indirect object. Possibly we may find a parallel construction in A 351.
 524. θυμὸν ἀποπνείων: 'gasping his life away,' a strong expression to denote the result of a wound which would not appear to us to have been deadly.
 526. χύντο: join with this ἐκ of the preceding verse. Notice the paronomasia.
 527. ἀπεσσύμενον: 'as he sprang away.'
 529. ἀγχίμολον δέ οἱ ἦλθε: 'came near to him,' but the dat. is dependent upon the verb. G. 184, 3, H. 767. See also on B 408.
 530. ἐσπάσατο: recognize the force of midd. voice by translating ἔγχος 'his spear.'
 532. περίστησαν: see on B 410.
 533. ἀκρόκομοι: see on B 11 and 542 and contrast the epithet with κάρη κομόωντες and ὀπιθεν κομόωντες.
 535. πελεμίσθη: 'was driven back;' the primary idea of the word is of 'wavering motion.'
 536. τετάσθη: plupf. pass. from τείνω.
 539. οὐκέτι κε ὀνόσαιο: 'no longer (as Agamemnon had done in marshalling the host, v. 242) could one find fault with.'
 541. The optatives in this and the follg. verse are explained on account of the implied condition in the relative clause.
 542. ἐρώην: 'sweep,' 'reach' of the missiles (see on Γ 62).

BOOK FIFTH.

Εἷ¹ — βάλλει Κυθήρειαν Ἀρήϊα τε Τύδεος υἱός.

In Epsilon Heaven's blood is shed, by sacred rage of Diomed.

The first eight verses are a fitting introduction to the exploits of Diomed, who is the hero of E and of a part (vv. 119-236) of Z. The dignified reply of Diomed to Agamemnon's ungrounded censure (Δ 370 follg.) had led us to expect the valor which this book illustrates. He justifies his rank by the side of Ajax as second only to Achilles. Many combats of other heroes are introduced — partly to break monotony; partly to bring out by contrast the superior bravery and might of Tydeides.

1. *ἐνθ' αὖ*: 'then in turn,' for Diomed now for the first time takes his place in the field. His deeds are too remarkable for it to be possible that he should have wrought them alone; hence *δῶκε Παλλὰς Ἀθήνη*.

2. *ἔκδηλος γένοιτο*: 'might shine forth' like a light from darkness, *cf.* for the same figure *ἐκπαιφάσσειν*, B 843.

4. *δαίε οἱ*: the hiatus is only apparent, see Sketch of Dialect, § 8; in translating join the dat. with the verb: 'there flamed forth from (lit. 'for') him.' — *ἀκάματον*: suitable epithet of fire from its irresistible force and progress.

6. *λελουμένος*: 'after having bathed,' *i.e.* having risen above the ocean-stream. — *Ὠκεανοῖο*: may be considered local genitive, or possibly it is gen. of separation, 'from Okeanos-stream,' *i.e.* with waters from Okeanos. The latest view gives to this genitive the name of quasi-partitive genitive, and includes under it a great number of examples (see Monro's Hom. Gram. § 151, H. 760).

7. *ἀπὸ κρατός τε καὶ ὤμων*: *i.e.* from his helmet and shield, which last was suspended from the shoulders (see v. 4).

8. *ῥοσε*: *sc.* Ἀθήνη. — *κλονέοντο*: 'were surging to and fro.'

10. *ἤστην*: this form (for *ἤτην*) occurs in Hom. in this place alone.

¹ Εἷ was the ancient name for the letter E, which was designated by the grammarians Ξ ψιλόν.

11. *μάχης πάσης*: see on B 823.

12. *οἱ* [αὐτῶ, *i.e.* Διομήδει]: connect with *ὀρμηθήτην*, and translate: 'the twain, separated from the crowd, rushed upon him from the opposite side (*ἐναντίω*).

13. *ἀφ' ἵππων* [ἀφ' ἄρματος]: see on Γ 265.

14 = Γ 15.

17. *ἔβαλ' αὐτόν*: 'did he strike him,' *cf.* Γ 368. For the translation of the last hemistich, see on Γ 349.

18. *οὐχ ἄλιον*: litotes.

19. *μεταμάzion*: adj., best translated by a prep. with its case, 'between the breasts' (see on A 39).

20. *ἀπόρουσε*: 'sprang down from.'

21. *περιβῆναι*: *cf.* ἀμφιβέβηκας, A 37.

22. *οὐδὲ γὰρ οὐδέ*: one *οὐδέ* strengthens the other, see on B 703.

23. *ἀλλ' ἔρυτο*: instead of *εἰ μὴ ἔρυτο*.

24. *ὥς δὴ*: 'in order, no doubt, that.' — *οἱ*: refers to Hephaistos, and is ethical dative; its force may be given by the words 'in his sight.'

25. *ἵππους*: *i.e.* the chariot of Phegeus and Idaios.

26. *κατάγειν*: for the shore was lower than the battle-field.

28. *παρ' ὄχεσφι* [*παρ' ὄχεσι*]: an idea of rest is naturally associated with *κτάμενον*, 'lying dead.'

29. *ὀρίνθη*: 'was stirred.'

31. Ἄρες, Ἄρες: the difference of accent shows that the penultimate vowel is used with varying quantity. So the word *φίλος* in the first foot of the hexameter is sometimes used with long penult. *Cf.* B 381, Δ 441; *cf.* also A 14 and 21.

32. *οὐκ ἂν . . . ἐάσαιμεν*: the interrogative potential opt. is used in much the same sense as the hortative subj. in v. 34.

33. *ὅπποτέροισι . . . ὀρέξη*: the subjunctive is deliberative, '(to see) upon which party Zeus shall have bestowed renown.'

34. Zeus's purpose (*cf.* A 524) is to turn the tide of battle in favor of the Trojans after the gods have quit the field. Athena here assumes that such an order has been given to the gods, though this has not been stated.

36. *ἡιόεντι*: a word of wholly doubtful meaning. The natural signification, 'with lofty banks,' is not in harmony with the present configuration of the river and the Trojan plain. Autenrieth translates: 'with changing banks' (from frequent overflow), while La Roche abandons all connection with *ἡίων*, 'shore,' and would translate, 'swift-flowing,' connecting the word with *εἰμι*.

39. Ὀδίων: *cf.* B 856.

40. *πρώτῳ* (pred. adj. with *στρεφθέντι*): 'for in him as he was the first to turn.' — *μεταφρένῳ*: governed by *ἐν*, which here follows its case.

41. *στήθεσφι* [*στηθῶν*]: Sketch of Dialect, § 9, 1.

43. *Μήονος*: adj. = *Λύδιον*, see on B 864.

44. Τάρνης: 'Tarne' is supposed to be an older name of Sardis.
46. ἵππων ἐπιβησόμενον: 'about to mount his chariot,' that he might take to flight.
47. Cf. with last hemistich Δ 460, also vv. 310, 659 *infra*.
50. ὀξύεντι: 'with piercing point,' deriv. adj. formed from the stem of ὀξύς by affixing the termination -οεντ, nom. -οεις. The regular suffix is -ειτ, nom. -εις, G. 129, 15, H. 567.
52. ἀγρία πάντα: 'all kinds of game.' — οὔρεσι: local dat.
54. ἐκβολαί: abstract noun formed from ἐκβολός, 'skill in sending darts.' The plural may suggest that this skill was shown on various occasions. — ἐκέαστο: plupf. from καίνυμαι (cf. B 530, Δ 339).
56. πρόσθεν ἔθεν φεύγοντα: 'fleeing before him.'
58. Cf. for the latter hemistich, Δ 504, also *infra*, v. 294.
59. Τέκτονος Ἀρμονίδεω: Τέκτων, 'Builder,' is here a proper name, and Ἀρμονίδης is a patronymic from Ἀρμων, 'Fitter.' Thus we have an indication of the descent from father to son of skill in a craft.
60. ὄς: refers to Φέρεκλον. — δαίδαλα: 'works of skill.'
61. ἐφίλατο: infrequent 1 aor. midd. formed from the theme φιλ- and referred to φιλέω, cf. v. 117.
62. τεκτῆνατο: notice the play upon the root of τέκτων.
64. οἱ τ' αὐτῷ [ἐαυτῷ]: i.e. Pherekles. — θεῶν ἐκ θέσφατα: 'decrees of (lit. proceeding from) the gods.'
66. διὰ πρό: 'right through,' often written as one word (cf. B 305).
67. ὑπ' ὀστεον: 'along under the bone,' cf. ὑπὸ γλῶσσαν, v. 74. The bone referred to is that which forms the front side of the cavity of the pelvis. Here, as in Δ 524, the poet shows ignorance of what wounds would be immediately fatal.
69. ἔπεφνε: cf. Δ 397.
70. Θεανώ: the wife of Antenor and priestess of Athena, mentioned again in Z 298.
71. πόσει φ: an instance of the lengthening of a final vowel before an orig. initial F in follg. word, comparable to the freq. lengthening before a liquid.
72. Φυλείδης: i.e. Μέγης (cf. B 628).
74. Translate: 'and the bronze, passing straight through along (between the rows of) the teeth, cut the tongue on the under side' (ὑπό).
75. ψυχρόν: 'cold,' said with a certain grim sarcasm in contrast to the warm flesh which it pierced. So we speak of 'cold steel.'
77. Σκαμάνδρου: the river Scamander was honored as a god by sacrifices of bulls and horses, and Dolopion was priest of the Scamander.
78. δήμῳ: local dat., 'among the people.'
80. μεταδρομάδην ἔλασε: 'smote him as he ran after him.' ἐλαύνειν is used of blows given in hand-to-hand conflict.
81. ἀπὸ ἔξεσε χεῖρα: 'lopped off his arm.'

83. τὸν κατέλαβε ὄσσε: lit. 'seized his eyes,' apposition of part and whole, as in A 150. — πορφύρεος [μέλας]: cf. v. 47.
84. This is a verse which marks a transition; cf. for the meaning of πονέοντο, A 318, B 409.
85. This case of prolepsis is very similar to that in B 409.
87. ἀμ πεδίον: 'up through the plain.'
88. χεῖμάρρῳ: appositive of ποταμῷ. — γεφύρας: 'dikes,' 'causeways.'
90. ἔρκεα ἀλωάων ἐριθηλέων: 'walls of the blooming gardens.'
91. ἐλθόντα: agrees with τὸν referring to ποταμόν.
92. κατήριπε (like ἐκέδασσε, v. 88): gnomic aor. — ὑπ' αὐτοῦ: 'under and because of it,' the prep. combines local and causal meaning. — Vergil imitates ἔργα αἰζηῶν, 'the work of sturdy farmers,' in his expression, boum labores, Aen. II, 306.
93. ὑπὸ Τυδείδῃ: seems to equal gen. with ὑπό, the prose construction. Perhaps it may be regarded as an abbreviated expression for ὑπὸ χερσὶ Τυδείδου (cf. B 860).
95. Λυκάονος υἱός: Pandaros, cf. B 826, Δ 88.
97. ἐπὶ Τυδείδῃ: 'at Tydeides,' dat. with ἐπὶ of hostile intent. — τόξα: for pl., see on A 45 — τυχῶν: cf. τυχήσας, Δ 106.
100. ἀντικρὺ δὲ διέσχε: 'held on through,' i.e. passed through his shoulder so as to protrude behind.
101. τῷ: governed by the compound verb ἐπὶ . . . ἔυσε: 'shouted (in triumph) over him' (cf. v. 119).
102. κέντορες ἵππων: cf. Δ 391.
104. ἀνσχέσσεσθαι: fut. inf. is used naturally after φημί in sense of 'hope.'
105. Apollo is frequently called ἄναξ, cf. A 36, 390, 444.
106. Join ὡκύ with βέλος. — δάμασσαν: translate by plupf.
- 107, 108. Diomedes, as is generally the case with the Hom. heroes, fights on foot, but his esquire holds the chariot at hand in case of need. — Καπανήιον: notice the formation of the adj. by affixing the adj. ending -ιο to the lengthened form of the stem of Καπανεύς (Καπανη lengthened from Καπανεύ). See on A 1.
112. Connect διαμπερές as adv. with the verb ἐξέρυσσε: 'drew through and out of (the shoulder).'
115. It is interesting to compare the prayers in the Hom. poems. This prayer (vv. 115-120) may be compared, in length and in manner, with A 37-42, 451-456. Here the aid of the goddess is implored not on account of the services the hero has rendered her, but on the ground of her affection for him, shown by her former favors.
116. παρέστης: 'didst stand by.'
117. φίλαι: 'show thy love,' see on v. 61.
118. Notice the change of subj. from ἐλεῖν to ἐλθεῖν. Cf. for the ὕστερον πρότερον, A 251.

122. γυῖα: 'joints,' 'limbs,' the regular Hom. word for members of the body corresponding to the prose word μέλος (pl. μέλη).

124. θαρσῶν: ptc. is nom. because the inf. is used as inv. (see on A 21).

126. σακίσπαλος: cf. in formation with ἐγχεσπαλοι, B 131.

127. ἀχλὺν: the mist did not hide Diomedes from view, though it prevented him from distinguishing gods and men on the battle-field. Cf. with ἀχλὺν ἔλον, Vergil's *nubem eripiam*, Aen. II, 604-606.

130. ἀντικρὺ [ἐναντίον]: 'face to face.' The final υ of this word is everywhere long except here and in v. 819.

132. οὐτάμεν [οὐτᾶν].

133. ἀπέβη: v. 418 shows her on Mt. Olympus, whither, however, she did not go directly, as v. 290 shows.

134. 'But Tydeides went and entered once again among those who fought in the fore-front of combat.'

136. An anacoluthon begins here which leaves μεμαῶς standing alone, yet the sense is simple (cf. B 353, Z 511).

138. χραύση: 'has grazed,' i.e. slightly wounded.

139. ὤρσεν: gnomic aor., 'he rouses the lion's strength and then he does not come to the rescue (of the sheep).'

140. τὰ δ' ἐρήμα φοβεῖται: 'and they, forsaken, flee.'

141. αἱ μὲν: refers again to the sheep, but is fem., though the ntr. (τά) was used in the previous verse. — ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται: 'are tumbled (lit. 'poured') thickly upon each other (in death).'

142. βαθῆς [βαθείας]: see Sketch of Dialect, § 13, 3.

146. κληῖδα: in partitive apposition with τὸν δ' ἑτερον.

147. ἐργαθε(ν) (from ἐργω, εἰργω): 'shut off,' hence 'cut off.' The form is an intensive ipf.; it has the syllabic augment, and θ is added to the theme by an intermediate vowel α. G. 119, 11, H. 494.

150. τοῖς οὐκ ἐρχομένοις, κτλ.: 'not for them as they went to the fray did the old man interpret dreams,' i.e. he was wise for all others, only not for his own sons. Another translation is: 'for them no more to return,' etc.

153. τηλυγέτω: 'of tender years,' is the most probable signif. of this word, as to the derivation of which there is great uncertainty.

154. ἐπὶ κτεάτεσσι: 'in charge of his possessions.'

157. ζῶντες νοστήσαντες: 'having returned alive.'

159. λάβε: 'took captive;' quite different in meaning from ἔλε (v. 144), 'slew.'

160. εἷν ἐνὶ δίδρω ἑόντας: i.e. one as combatant, the other as chariot-eer.

161. Join ἐν . . . θορών, ἐξ . . . ἄξῃ (ἄγνυμι).

162. πόρτιος ἢ βοός: 'of heifer or cow,' i.e. of young or old.

164. βῆσε κακῶς ἀκόντας: 'roughly made dismount, though reluctant.'

166. ἀλαπάξοντα: 'destroying,' cf. B 367.

168, 169 = Δ 88, 89.

170. ἀντίον ἡῦδα: governs two accusatives, like προσῆδα or προσέειπε.

172. κλέος: here means 'fame' won by skill with the bow.

173. Λυκίη: Pandaros came from Lykia in the Troad (cf. v. 105).

174. ἔφες: cf. A 51.

175. ὅστις ὅδε: 'whoever it is who prevails here' (cf. Γ 167, 192).

176. πολλῶν τε καὶ ἐσθλῶν: see on B 213. — γούνατ' ἔλυσεν: frequent synonym for slaughter of an opponent; see also on Δ 314.

178. ἱρῶν μνησας: 'wroth because of (some defect in) sacrifices' (see on A 65). The clause introduced by δέ contains a reason for thinking that it may be a god who is fighting under the guise of Diomedes.

181. ἔϊσκω: see on Γ 197.

182. ἀσπίδι: 'by his shield,' for the shields of Homeric warriors bore on their field various devices, the prototypes of modern coats-of-arms. — αὐλώπιδι τρυφαλείη: the first of these words is probably connected with αὐλός, 'tube,' and means 'perforated' to receive the horsehair plume. τρυφαλείη seems to be derived from τρύω 'to pierce,' and to have had a similar meaning with αὐλώπις, except that it is a substantive, while αὐλώπις is adjective. Translate the two words: 'by his plumed helmet.'

184. νιός: translate as predicate: 'if this man whom I mean is the son,' etc.

185. τᾶδε: cognate acc. (cf. Γ 399).

187. τούτου: gen. of separation, for ἔτραπεν ἄλλῃ differs little from ἀπέτραπεν.

189. θώρηκος γυάλοιο: cf. v. 99.

190. ἐφάμην: midd. used in same sense as the act. (cf. B 37).

191. νῦ: 'doubtless' (cf. Γ 164).

192. ἵπποι καὶ ἄρματα: we reverse the order and say 'chariots and horses.'

194. πρωτοπαγεῖς: lit. 'put together for the first time,' i.e. 'yet unused.' — νεοτευχῆς: 'newly made.'

195. πέπτανται (πετάννυμι): 'are spread out (over them).'

196. Cf. B 776. — ὀλύρας: from nom. sing. ὀλῦρα, 'spelt,' the name of a species of grain not unlike barley.

198. ἐρχομένῳ: 'as I went' to the war (cf. v. 150).

200. Cf. B 345. Lykaon came from Zelea, a city in the Troad lying at the foot of Mt. Ida (B 824-827). Hence his subjects are Τρῶες.

202. φειδόμενος, κτλ.: 'as I wished to spare my horses, lest I should see them (μοι ethical dat. G. 184, 3, N. 6, H. 700) want fodder.'

203. εἰλομένων: 'if the men were crowded together,' as would be the case in a siege.

205. ἔμελλον: pl. where the sing. would be regular in prose (cf. A 36).

208. ἀτρεκές: 'certainly.' — ἤγερα δὲ μᾶλλον: 'but I (only) roused them the more.'
209. κακῇ αἰσῇ: lit. 'with an evil fate,' i.e. 'to my own hurt' (see on A 418).
211. φέρων χάριν: compare with χαριζόμενος and with ἡρα φέρειν (cf. A 572, 578).
212. νοστήσω: fut. indic. as is shown by ἐσόμεμαι.
215. ἐν πυρί: dat. of rest after a verb implying motion (cf. B 340).
216. ἀνιμώλια: in pred. apposition with pron. referring to τόξα, the subj. of ὀπηδεῖ.
218. πάρος οὐκ ἔσσεται ἄλλως: 'the past will not be changed,' i.e. will not be mended.
222. πεδίω: local gen., cf. Γ 14, but see also on v. 6.
223. ἐνθα καὶ ἐνθα: 'forwards and backwards,' in the two directions indicated by διωκόμεν ἡδὲ φέβεσθαι [φεύγειν].
224. τῷ καὶ νῶι πόλινδε σαώσεται: 'they shall also bring us safely into the city,' an additional reason for taking the horses.
225. ἐπὶ . . . ὀρέξη: in the sense of the simple verb ὀρέξω. Cf. v. 33.
228. τόνδε: Διομήδεα. — δέδεξο: pf. impv. midd. 'take upon thyself,' 'sustain the assault of.'
232. οἴσεται: 'will bear;' for the chariot was drawn by a yoke, and a considerable weight rested upon the necks of the horses.
233. μὴ ματήσεται [ματήσεται]: 'that they may not linger,' may be regarded as a final clause dependent upon ἔχε (v. 230).
235. νῶι: obj. of κτείνω. — ἐπαίξας: used without obj. (cf. B 146, Γ 369).
240. ἐμμεμαῶτ'(ε): 'furiously.'
244. ἐπὶ σοί: 'against thee,' dat. with prep. where the simple dat. with μάχεσθαι might have been used. For accent of σοί, G. 28, N. 1, II. 263.
245. ὁ μὲν: sc. ἐστὶ.
248. νίος: the pred. nom. follows as naturally after ἐκγεγάμεν as after εἶναι in the preceding verse.
249. μοι: ethical dat. 'I beseech you.'
252. μὴ τι φόβονδ' ἀγόρευε: 'do not counsel me at all to flight.' — σὲ πεισμέν: for midd. voice of verb in similar phrase, cf. A 289, 427. Here σὲ is subj. of πεισμέν [πείσειν].
253. ἀλυσκάζοντι μάχεσθαι: lit. 'to fight while fleeing;' μαχομένω ἀλυσκάζειν, 'to flee while fighting,' might seem more natural.
255. καὶ αὖτως: 'even as I am.'
256. ἀντίον εἶμι: ἀντίος εἶμι would be more usual (cf. A 535, Z 54).
257. τούτω: 'both of these,' dual, though the pl. has just been used of the same persons in v. 256.
261. σὺ δέ: 'then do thou,' δέ in apodosis.
262. ἐρυκακέειν: 2 aor. infin. with peculiar redupl. at end of stem (see

Sketch of Dialect, § 15, 2). — ἔξ ἄντυγος: the ἄντυξ was the rail which ran around the upper edge of the body of the chariot, serving as a support for the driver, and as a place of attachment for the reins. See Hom. Dict. cut No. 10.

263. ἐπαίξαι: followed by the gen. as a verb of aiming.

265. τῆς γενεῆς: pred. gen. after εἰσὶ understood. — ἧς: part. gen. in the same way we should say in English 'of which' or 'from which Zeus gave' (cf. τῆς γενεῆς, v. 268). The myth was that Zeus, in the form of an eagle, carried off Ganymede from his father Tros, king of Troy, to whom he afterwards gave these immortal horses as a compensation.

267. ὑπ' ἡῷ τε ἡελιόν τε: i.e. 'under the light of day' (see on A 88).

269. θηλέας [θηλείας]: adj. is used as if of only two terminations. See Sketch of Dialect, § 13, 2, and cf. B 767.

270. γενέθλη: added as pred. nom. though not necessary for complete sense. It repeats the idea contained in ἐγένοντο.

271. αὐτὸς ἔχων ἀτ(τα)λλε: 'he kept for his own use and fed.'

272. μήστωρε φόβοιο: cf. Δ 328.

273. ἀροίμεθα: 2 aor. opt. from ἄρυνται (see on A 159).

275. τῷ δέ: Diomedes and Sthenelos.

276. τόν: Diomedes.

280 = Γ 355.

281. Cf. the first part of the verse with Γ 356; the latter part, with Δ 138.

283 = 101.

284. κενεῶνα: 'belly,' literally that part of the body which is destitute of (κενός) encompassing bones like those which form the frame-work of the chest; for case, see on Δ 519.

286. οὐ ταρβήσας: 'undaunted.'

289. αἵματος ἄσαι Ἄρηα: the ferocity of Ares is indicated by the strongest possible expression. The gen. αἵματος is one of very freq. occurrence in Homer (cf. B 415, Z 331). A dat. of means might be substituted for the gen., but would not give precisely the same sense. The gen. is a gen. of material, and has associated with it a partitive idea (see on v. 6).

291. ῥίνα: poetical acc. designating the goal reached; in prose a preposition would be required (cf. A 322). — ἐπέρησε (περάω): sc. τὸ βέλος, 'the arrow forced its way through.'

292. τοῦ δ' ἀπὸ γλῶσσαν πρυμνήν τάμε: 'cut off his tongue at its root.' The spear entering near the eye, and passing out below the chin, must have described such a curve as to descend almost perpendicularly. Various explanations suggest themselves: the goddess directed its course; Diomedes stood on higher ground.

294 = v. 58.

295. παρέτρεσαν: 'started to one side,' 'shied.'

296. αὐθι [αὐτόθι]: 'on the spot.'

297. ἀπόρουσε: *sc. ὀχέων*.
 298. οἱ: *i.e.* 'in spite of him,' dat. of disadvantage. The pronoun refers to the subject of the principal verb.
 299. ἀμφὶ δ' ἄρ' αὐτῷ βαίνει: 'and then he was walking about him' (Pandaros's body).—ἀλκί: heteroclite dat.; the nom. sing. in use is ἀλκή.
 300. οἱ: join with ἔσχε. If it depended upon πρόσθε it would be in gen. Translate: 'held for his protection (οἱ) before (him).'
301. τοῦ: *i.e.* τοῦ νεκροῦ.
 303. μέγα ἔργον: 'a mighty mass.'—φέροιεν: potential optative, though without ἄν (see on A 137).
 304. μιν: may stand for all genders, *cf.* A 237.—ῥέα [ῥαδίως] πάλ-
 λε: 'was swinging (preparatory to the cast) easily.'
 305. Αἰνείας: see on Γ 356 for construction.
 307. οἱ: dat. of disadvantage; translate the verse literally: 'shattered for him the hip-pan, and broke besides the two tendons (which held the thigh-bone in place).'
308. ὥσε δ' ἀπό: see on Δ 505.
 309. ἴστη: 'remained erect.'
 310. γαίης: gen. of place; translate: 'sustained himself (lit. propped himself up) upon the ground.' The dat. γαίῃ is the ordinary construction with ἐρείδω.—νύξ: 'night' of unconsciousness (not, as usually, of death).
 311. κεν ἀπόλοιτο: more regular would be ἀπώλετο ἄν, as the conclusion is contrary to fact.
 312 = Γ 374.
 313. ὑπ' Ἀγχίσῃ: 'by Anchises' (*cf.* B 714).
 315. ἐκάλυψεν: followed by dat. of the person οἱ and an acc. of the thing πτόγμα.
 316. ἔρκος βελέων: *cf.* ἔρκος πολέμοιο, A 284 and ἔρκος ἀκόντων, Δ 137.
 318. ὑπέεφερεν: 'was trying to carry forth,' conative ipf.
 320. τῶν: the article here and in v. 332 is placed after its noun. It is, of course, a demonstrative pronoun.
 321-323. *Cf.* 262-264.
 326. ὁμηλικίης: see on Γ 175.—οἱ φρεσὶν ἄρτια ἦδη: 'knew in his heart things suited (agreeable) to him,' 'was like-minded with him.'
 328. ὦν ἵππων: 'his own chariot.'
 329. μέθεπε: takes two accusatives, 'guided his solid-hoofed horses after Tydeides.'
 331. ὅ τ': *quod*, see on A 244.—ἀναλκίς: 'without power of self-defence (ἀλκή).'
332. ἀνδρῶν: limits πόλεμον, *cf.* μάχην ἀνδρῶν, Γ 241.
 334. πολλὸν καθ' ὄμιλον: 'through the numerous host.'
 336. ἀκρὴν χεῖρα: 'the hand at the end;' more exactly defined, v. 339.

337. ἀβληχρήν: epithet of χεῖρα, 'a feeble part,' 'a feeble thing.'—
 χροός: the gen. instead of the acc. indicates that the spear entered only a certain distance into the flesh.
 339. πρυμνὸν ὑπὲρ θέναντος: 'above the base of the palm' (of the hand), *i.e.* near the wrist (*cf.* v. 458).
 340. ῥέει: 'flows,' 'courses.'
 341. οὐ γὰρ σίτον ἔδουσ': this verse gives the reason why ἰχώρ differs from the blood of mortals.
 342. καλέονται: nearly equal to εἰσί, see on B 260.
 344. μετὰ χερσίν = ἐν χερσίν.
 346 = 317.
 347. *Cf.* v. 101.
 348. εἶκε πολέμου: *cf.* Δ 509, Γ 406.
 351. καὶ εἴ χ' ἐτέρωθι πύθηναι: 'even if you hear of it from another' (lit. on the other side).
 353. τήν: obj. of ἔξαγε.
 354. μελαίνετο: refers to the change from loss of flush or bloom, rather than from blood-stain.
 355. ἐπ' ἀριστερὰ (ntr. pl.) μάχης: 'on the left (west side) of the battle-field.' Ares was sitting (v. 36) on the banks of the Scamander.
 356. ἡέρι ἐκέκλιτο: lit. 'rested in mist,' *i.e.* were shrouded in mist.' It is by zeugma that ἔγχος and ἵπποι are connected as subjects of ἐκέκλιτο, *cf.* Γ 327.
 357. κασιγνήτοιο: join with ἵππους.
 359. κόμισαι: 'take under thy protection,' *cf.* A 594.—τε . . . δέ: cum . . . tum. The second clause is specially emphasized.
 361. ὁ με: cognate and object accusatives after οὐτασεν.
 364. ἀκηχεμένη: varied *metri gratia* for ἀκαχημένη.
 365. παρ δέ οἱ: see on Γ 262.
 366. μᾶστιξεν ἑλάαν: 'lashed them to drive them forward.' ἑλάαν is inf. of mixed purpose and result. G. 265 and N., H. 951.
 369. παρὰ . . . βάλεν: *sc.* αὐτοῖς.
 370. ἐν γούνασι: 'in the lap.'—Διώνη: fem. substantive formed from the stem Δι- of Ζεύς. Dione seems at first to have had the same attributes, perhaps to have been identical, with Hera. *Cf.* the Lat. name *Juno* (= Jov-ino) from the stem of *Jupiter* (Jov-is).
 371. θυγατέρᾳ ἦν: for another example of the poss. pron. following its noun with power to lengthen preceding vowel, *cf.* v. 71.
 373. Οὐρανίωνων: 'of the celestial beings;' it does not occur to Dione as possible that a mortal should have inflicted the wound.
 374. ἐν-ωπῇ: 'openly,' lit. 'in (every one's) sight' (*cf.* ἐν ὀφθαλμοῖσι, A 587).
 375. φιλομμηδής: habitual epithet, not specially appropriate to Aphrodite in her present condition.

376. οὐτα: the accent is irregular for a contracted ipf.; hence probably to be considered a 2 aor.

379. Translate: 'for 'tis no longer a dire combat of Trojans and Achaeans.'

382. κηδομένη περ: ptc. conforms to the natural, not the grammatical gender of τέκνον, cf. A 586.

384. ἐξ ἀνδρῶν: 'in consequence of men.' To comfort Aphrodite, Dione adduces various examples of the suffering and humiliation which various deities had endured at the hands of mortals. Ares, Hera, Hades have thus suffered.

385. Otos and Ephialtes, indignant at Ares for the murder of Aloeus, their reputed father (they were really sons of Poseidon), confined the war-god in a great jar (perhaps to be conceived as of earthen-ware bound with hoops of bronze, χαλκῆν ἐν κεράμῳ) and kept him prisoner for thirteen months. The story is supposed to symbolize the conflict between war and agriculture. The god of war was held captive for more than a year, the time necessary for a cycle of the earth's crops to reach perfection.

389. The mother of the giants, we learn from the Odyssey (λ 305), was Iphimedeia.

392. The hostility of Hera to Herakles was the occasion of the bondage of the hero to Eurystheus and of all his labors.

394. καί: should not be joined to μιν, which in that case would have the accent as emphatic, but rather to the rest of the sentence, ἀνήκεστον λάβεν ἄλγος.

395. ἐν τοῖσι: i.e. among the other gods who suffered.

396. ωὗτος [ὁ αὐτός]: 'that very one,' i.e. Heracles. Does ὁ αὐτός mean 'the same,' in Homer?

397. ἐν Πύλῳ: Πύλῳ is probably equal to πύλη (sc. 'Αἴδαο), and the meaning is 'in the gate of Hades,' i.e. 'in the lower world.' — βαλὼν is to be joined with ἐν νεκύεσσι: 'casting him among the dead,' i.e. 'leaving him for dead on the field.'

401. ὀδυνήφατα: lit. 'pain-killing.' The stem φα- appears in pf. πέφαμαι and fut. πεφήσομαι. In the present we find the stem φεν.

402. ἐτέτυκτο: scarcely differs from ἐγένετο or ἦν, cf. v. 78, cf. also Δ 84, B 320.

403. σχέτλιος, ὀβριμοεργός: nom. in exclam. (cf. A 231). Both adjs refer to Herakles. — ὅς οὐκ ὄθει' αἰσυλα ῥέξων: 'who makes nothing of doing high-handed acts' (cf. A 181).

405. ἐπί: join with ἀνῆκε. Were σοί governed directly by it, it would be accented ἐπὶ by anastrophe.

407. μάλ' οὐ δηναῖός: 'by no means long-lived,' litotes.

408. Cf. for the sentiment, Z 130 and 140.

411. φραξέσθω: 'let him take heed.'

412. Aigialeia, the daughter of Adrastus and the wife of Diomedes, was the younger sister of Diomedes's mother, Deipyle.

413. οἰκῆας [οἰκέτας]: 'house servants' (cf. Z 366). — γόωσα ἐγείρη: 'wake by her laments.' So Penelope, in the Odyssey, laments the absent Odysseus.

416. ἀμφοτέρῃσι: 'with both hands.' — ἰχῶ: a heteroclite accusative instead of ἰχῶρα.

418. 'Αθηναίη τε καὶ Ἥρη: Athene left the battle-field after giving directions to Diomedes at v. 133.

419. ἐρέθιζον: Zeus had taunted these two goddesses (Δ 7) with the energy of Aphrodite; these taunts they now return upon Aphrodite.

422. ἀνείσα σπένθαι: 'while inciting to follow.' — ἐφίλησε: 'has been smitten with.'

424. 'Αχαιῶδων ἐϋπέπλων: merely a repetition of 'Αχαιῶδων (v. 422), and really adds nothing to τῶν, which would be amply sufficient alone.

429. Translate: 'but do you rather practise (lit. pursue) the loving work of marriage.'

431 = 274.

432. ἐπόρουσε: 'charged upon' (cf. Γ 379, Δ 472).

433. Translate: 'although knowing that Apollo himself held (protecting) hands over him (οἱ).'

434. ἔτο: 'was desiring,' 'was striving.' Though respecting the letter of Athena's command not to engage with gods in combat, yet he might at any moment provoke Apollo to personal conflict.

437. ἐστυφέλιξε: 'dashed back' (cf. A 581).

440. φράζω: as in v. 411. — ἴσ(α) φρονέειν: cf. ἴσον φάσθαι, A 187.

441. οὐ . . . ὁμοῖον: 'a far different thing' (see on A 278).

442. χαμαὶ ἐρχομένων: the description of men is not without a tone of contempt in contrast with 'immortal gods.'

443. τυτθόν: Diomedes shows his intrepidity by retiring only a little.

445. ἀπάτερθεν: 'apart from,' cf. B 587.

446. Περγάμῳ εἰν: not Athena alone, but also Apollo, had a temple in the citadel (cf. Δ 508).

447. τόν = Διείαν. — Δητώ τε καὶ Ἄρτεμις: the mother and sister of Apollo are naturally found in his temple.

448. κύδαινον: 'were making illustrious,' i.e. were heightening his beauty and strength.

452. Translate: 'were hewing to pieces the ox-hide shields about each other's breasts.'

453. ἀσπίδας εὐκύκλους λαισῆιά τε πτερόεντα: this verse is explanatory of βοείας. λαισῆια (λάσιος, 'shaggy') is applied to a small shield covered with hairy ox-hide. πτερόεντα, 'fluttering,' is thought by Autenrieth to refer to a kind of apron hanging from the shield (see Hom. Dict. cut No. 79). Others take πτερόεντα in the sense of 'light,' lit. 'light as a feather.'

454. Apollo is so closely pressed by Diomedes that he recalls Ares to the battle-field, whence he had been withdrawn by Athena, vv. 29-35.
455 = 31.
456. οὐκ ἂν δὴ ἐρύσαιο: for use of mood, see on Γ 52.
458. σχεδόν: 'in hand to hand conflict.' — χεῖρ [χεῖρα]: cf. A 316.
461. Τρῳάς; acc. pl. fem. of adj. — οὖλος [όλος]: cf. B 6.
462. Ἀκάμαντι: this hero, the bravest of the Thracians, is slain by Ajax, Z 7. Ares conforms to the usual practice of the gods in assuming the form of Akamas; when they enter the battle-field, they usually take on the appearance of some mortal or are veiled in mist.
465. Ἀχαιοῖς: dat. of agent to be joined with κτείνεσθαι (cf. Γ 301); see on A 410 for another example of κτείνω used in pass. sense. In prose the pass. of (ἀπο)κτείνω is regularly (ἀπο)θνήσκω.
467. κείται: 'lies prostrate.'
469. σώσομεν: 1 aor. subj.
471. μάλα: 'sharply.'
473. φῆς [ἔφη]: cf. B 37. In ἐξέμεν and ἔχεσκες (v. 472) there may be a play upon the signification of the name Hector, lit. 'Keeper' (cf. Z 403).
475. τῶν: i.e. γαμβρῶν κασιγνήτων τε.
477. ἔνειμεν [ἔνεσμεν]: i.e. ἐν τῇ πόλει ἐσμέν.
479. τηλοῦ: sc. ἐστὶ, and for adv. instead of adj. in predicate, see on A 416.
481. κάδ: i.e. κατέλιπον. — ὅς κ' ἐπιδεύης: sc. ᾧ (cf. A 547).
483. ἀνδρὶ: 'with my man,' i.e. in single combat. — ἀτάρ: 'and yet.'
484. With φέροιεν and ἄγειεν a dat. of disadvantage may be supplied: 'as the Achaeans could carry and drive away from you.' The distinction between φέρειν and ἄγειν, that the former applies to things without, the latter to things with, life, scarcely needs to be mentioned.
485. ἔστηκας: 'art standing idly here.' — οὐδ': 'not even.'
486. ὦρεσσι: for ὀάρεσσι [γυναιξί].
487. μὴ . . . γένησθε: 'see to it that ye do not become' (cf. A 26, B 195). — ἄλόντε: the dual number is explained by the pointed reference to Hector and the ἄλλοι λαοί of v. 486: 'both of you caught.'
490. τάδε πάντα: the things outlined in vv. 487-489 (cf. B 62).
491. λισσομένῳ: the ἐπίκουροι were held by a slender tie, so that their chiefs must be treated with great deference.
492. ἔχέμεν: 'persist,' i.e. not to abandon the siege. — ἐνιπήν: 'fault-finding.'
494. ἄλτο: sc. ἔκτωρ (see on Γ 29).
495. δοῦρα: sometimes we find δοῦρε, as the chief carried two spears (cf. Γ 18).
497. ἐλλίχθησαν: 'were rallied.'

499. ἱερός: 'sacred' to Demeter.
500. ξανθή: 'yellow-haired,' appropriate epithet of Demeter on account of the golden color of most varieties of grain when ripe for harvest.
501. Translate: 'separates, in the rush of the winds, the grain and the chaff.'
502. αἱ δ' ὑπολευκαίνονται ἀχυρμαί: the point of the comparison lies in these words, viz. the whiteness of the heaps of chaff and of the dust-covered warriors.
503. δι' αὐτῶν: 'throughout their ranks.'
504. πολύχαλκον: the vault of the heavens is thought of as constructed of bronze. — ἐπέπληγον: redupl. 2 aor. from πλήσσω governing ὄν (v. 503) as cognate accusative.
505. ἐπιμισγομένων: should probably be joined with ἵππων in v. 504: 'as they (the horses of the Trojans) mingled themselves again with them (the Achaeans) in battle.' — ὑπὸ δ' ἔστρεφον: this clause contains the reason for ἐπιμισγομένων.
506. οἱ δὲ μένος χειρῶν ἰθὺς φέρον: 'and they (the Trojan combatants who rode in the chariots) were bringing to bear the might of their hands straight against them.'
507. μάχη: dat. after ἀμφεκάλυψε: 'spread night around the combat.' — Τρῳέσσι ἀρήγων: 'aiding the Trojans,' by isolating the combat.
508. τοῦ, κτλ.: article used demonstratively, translate: 'of him, Apollo with the golden sword.'
512. πῖονος: 'rich.'
514. μεθίστατο: 'was taking his place among' (see on A 6).
517. οὐ γὰρ ἔα πόνος ἄλλος: 'for other (and greater) toil did not permit it.'
518. Cf. for last hemistich, Δ 440.
519. τοὺς δ' . . . Δαναούς, 'but these, namely the Danaoi.'
520. καὶ αὐτοί: i.e. 'without urging.'
523. νηνεμής: 'in a time of calm.' — ἔστησεν: is gnomic aor. as is indicated by the subj. ἐῴδῃσι in dependent temporal clause in the next verse.
524. ἀτρέμας: join with ἔστησεν, 'fixes immovably.'
525. σκιδέντα: cf. A 157.
526. πνοιῇσιν λιγυρῇσι διασκιδνάσιν ἀέντες: 'scatter with their shrill blasts as they blow.'
527. μένον οὐδ' ἐφίβοντο: cf. ἡμβροτες οὐδ' ἔτυχες, v. 287.
528. Cf. Γ 449. — πολλά: cf. A 35.
530. ἀλλήλους αἰδέσθε: lit. 'have a sense of shame before one another,' i.e. 'demean yourselves bravely in each other's sight.' — κατὰ κρατερὰς ὑσμῖνας: cf. B 345.
531. πέφανται: pf. = pres. It is a common observation that death often overtakes the coward and seems to spare the brave.

534. *Αινείω*: the contraction of *αι* to *ω* in masc. substantives of 1 decl. takes place after a vowel (see on Δ 47, 165).

538. *ἔρυντο*: 'held back,' syncopated ipf. for *ἔρυντο*. — *εἶσατο*: for meaning, see on Γ 61. Cf. the nearly identical hemistich Δ 138.

539. *νυαίρη*: -*αιρα* is fem. termination (cf. *ιο-χέ-αιρα*, v. 53), and the adj. has superlative force. Construe with *γαστήρι*: 'in the lower part of the belly.' — *Θιασσε*: sc. as subject, Agamemnon.

540 = 42.

542. *Διοκλῆος*: Diokles was son of Orsilochos, the son of the river-god Alpheios.

543. *Φηρή*: In the Odyssey, γ 488, the name of the place is given as plural, Pherai being the town half way between Pylos and Sparta where Telemachos, on his way to the court of Menelaos, halted for the night.

544. *ἀφνειὸς βιότοιο*: cf. Lat. *dives opum*.

545. *εὐρὺ ῥέει*: 'flows broadly,' i.e. with broad bed.

546. *ἄνδρεςσι*: cf. the datives in v. 511 and Δ 7.

548. *διδυμάονε* [*διδύμω*].

549. *μάχης εὖ εἰδότε πάσης*: cf. B 823, E 11.

553. *ἄρτυμένω . . . τιμήν*: cf. A 159.

554. *οἶω τώ γε*: La Roche explains as by enallage for *τό γε οἶω*, and sees in *τό γε*, which simply anticipates *τό* in v. 559, a similar pleonasm to that in B 459 and 474. Translate: 'just as a pair of lion-cubs,' etc.

555. *τάρφεισιν*: 'in a jungle.'

558. *ἀνδρῶν ἐν παλάμῃσι*: 'under the hands of men.'

562 = Δ 495.

564. *τὰ φρονέων*: 'with this intent,' prepares the way for the final clause *ἵνα . . . δαμείη*.

566. *ποιμένι λαῶν*: 'for (in behalf of) the shepherd of the peoples.'

567. *μή τι πάθοι*: euphemism for *μη ἀποθάνοι*. — *ἀποσφῆλει*: 1 aor. opt. from *ἀποσφάλλω*, lit. 'should cause to fail of result of their toil.' The subj. is Menelaos, though what is meant is Menelaos's death. The expression illustrates the partiality of the Greeks for the personal construction.

573. *νεκρούς*: i.e. Krethon and Orsilochos. — *μετὰ λαόν*: 'toward the host.'

574. *τῶ δειλῷ*: 'the two slain heroes.' *δειλῷ* may be regarded as a euphemism for *ἀποθανόντε*.

579. *νύξε*: 'pierced,' follows as the sequence of *τυχίσας κατὰ κληῖδα*: 'having smitten upon the collar-bone.'

582. *ἀγκῶνα μέσον*: acc. of the part in apposition with *μιν*, which may be supplied as obj. of *βάλε*.

583. *λεῖκ' ἐλέφαντι*: 'white with ivory,' i.e. the reins of leather were adorned with plates of ivory (see on Δ 142).

584. *κόρσην*: cf. Δ 502, and for acc. cf. *ἀγκῶνα*, v. 582.

587. *ἀμάθοιο*: distinguish *ἄμαθος*, 'sand of the plain,' and *ψάμαθος*, 'sand of the shore.'

588. The dying hero had plunged head foremost into the deep sand, and remained upright in this strange position until, in consequence of Antilochos urging the horses forward, 'they dashed against him and cast him down in the dust.'

592. *πότνια*: 'august.'

593. *ἔχουσα κυδοιμὸν ἀναιδέα δηιότητος*: 'having with her the ruthless turmoil of combat.' Enyo, that is, carries with her as an attendant *κυδοιμὸν δηιότητος*. Hence *κυδοιμὸν*, as personified, might be written with a capital letter.

597. *ἀπάλαμνος*: should be translated as pred. adj. with subj. of *στήη*: 'stands irresolute.' — *ἰὼν πολέος πεδίοιο*: 'passing over a broad plain.'

598. *ἐπ'*: 'on the bank of.'

599. The real point of comparison is reached in the gnomic aor. *ἀνέδραμε*.

601. *οἶον δὲ θαυμάζομεν*: 'how much forsooth we wonder,' implying that the wonder is unreasonable, as Hector's courage is explained by the adversative clause (v. 603) *τῷ δ' αἰεὶ πάρα εἰς γε θεῶν*.

604. *κεῖνος*: best translated by the adverb 'there': 'and now there by his side is,' etc. (cf. Γ 391).

605. *πρὸς Τρῶας τετραμμένοι*: 'with faces toward the Trojans.'

606. *μεναινέμεν*: cf. Γ 459 for another example of an inf. used imperatively. Observe that, as usual in such cases, an inv. precedes.

607. *αὐτῶν*: i.e. Ἀχαιῶν, who have been implied in *φίλοι*, v. 601.

609. *εἰν ἐνὶ δίδυρῳ ἔοντε*: see on v. 160.

610 = 561.

611 = Δ 496.

612. *ἐνὶ Παισῷ*: *Παισός* is supposed to be the same place as Ἀπαισός, B 828.

613. *μοῖρα*: for similar reference to fate, whose decree not even Zeus can alter, cf. vv. 83, 629, Δ 517.

614. *ἐπικουρήσοντα μετὰ*: 'to come as ally to join.'

618. *ἐπὶ . . . ἔχευαν*: 'showered upon him.'

620. *ἐσπάσατο ἔγχος*: 'drew forth his spear.'

621. *ἄλλα*: 'besides,' lit. 'other (beautiful arms).' Ajax recovered his own spear; he was unable to despoil Amphios of the armor in which he fell.

623. *ἀμφίβασιν κρατερήν*: 'the stout defence.' Cf. the similar meaning of *ἀμφιβέβηκεν* in A 37.

624. *ἔγχε' ἔχοντες*: 'with spears in hand.'

625, 626 = Δ 534, 535.

627 = 84.

628 = B 653.

630 = Γ 15.

634. ἐνθάδ': join with πτώσσειν, 'to be skulking here.' — ἔντι . . . φωτί: the ptc. and pred. nom., as is usual in Greek, conform to the case of τοι expressed with ἀνάγκη rather than to that of the σέ, which is mentally supplied as subj. of πτώσσειν.

635. ψευδόμενοι φασι: 'falsely declare,' for the reason given in the next verse.

638. ἀλλ' οἶον, κτλ.: 'ah, what sort of a hero do they say was the mighty Herakles!' The gender of οἶόν τινα is masc., the construction conforming to sense instead of to the grammatical gender of βίην Ἡρακλείην.

640. Herakles was summoned by Laomedon to free his daughter Hesione from a sea-monster: horses of the wondrous breed mentioned in v. 265 were to be his reward. Herakles performed the service, but Laomedon withheld the recompense. Thereupon the hero destroyed Ilios and slew Laomedon.

641. οἷς σὺν νηυσὶ, κτλ.: 'with only six ships and fewer companions' (than Sarpedon had brought with him).

642. χήρωσε ἀγυιάς: 'made her streets desolate.'

643. κακὸς θυμός: 'thy heart is cowardly.'

645. καρτερός: refers especially to strength. A man may be καρτερός without being ἀλκιμός (ἄλκαρ ἔσεσθαι) or ἀγαθός (cf. A 178).

646. ὑπ' ἐμοί: ὑπό is here used with dat. of the agent, (cf. Γ 301).

648. κείνος: 'that hero,' i.e. Herakles.

649. ἀφραδίῃσι: Laomedon's falsehood is called folly, because he was foolish not to foresee its consequences; for use of pl. cf. A 205. — ἀγαυοῦ Λαομέδοντος: appositive of ἀνέρος.

651. οὐδ' ἀπέδωχ': in prose we should have been likely to have οὐκ ἀποδοῦς.

652. σοί: contrasted with κείνος, v. 648. Herakles succeeded, for he was wronged; not such success shall be thine, 'for thee, I think, death and dark destruction shall be prepared from my hand.'

653. τεύξεσθαι: fut. midd. with pass. signif., cf. τελέεσθαι, B 36. — δαμέντα agrees with σέ, supplied as subj. of δώσειν.

654. δώσειν: joined by a kind of zeugma in a slightly different sense to two objects of different meaning.

656. τῶν: 'of them (both).'

658. ἀλεγινή: 'painful,' 'grievous.'

659. κατ' ὀφθαλμῶν: 'settling down upon his eyes.'

661. βεβλήκειν [ἐβεβλήκει(ν)].

662. πατήρ: Zeus, the distinction of being whose son was enjoyed by Sarpedon alone of all the heroes of the Trojan war. — ἔτι: suggests that the protection was not to avail for a long time. Sarpedon is finally slain by Hector, Π 502.

663. δίοι: 'illustrious.'

665. τό: anticipates the inf. ἐξερύσαι. — ἐπεφράσατ' οὐδ' ἐνόησε: the coupling of two nearly synonymous expressions emphasizes an idea.

666. ὅφρ' ἐπιβαίη: 'that he might walk,' perh. with the support of companions.

667. σπυδόντων: may be taken as gen. absol., or as gen. of the whole depending on οὗ τις. — πόνον: i.e. labor bellicus.

670. τλήμονα θυμὸν ἔχων: equivalent to the common epithet of Odysseus in the Odyssey, πολύτλας.

672. προτέρω: 'farther,' i.e. entering more deeply into the lines of the Trojans (cf. Γ 400).

673. τῶν πλεόνων: 'of the larger number,' in contrast to the one, Sarpedon.

680. κορυθαίολος: usual epithet of Hector (cf. B 816, Γ 83).

681 = Δ 495.

682. οἱ προσιώντι: 'at his approach.'

686. ἐμελλον: see on B 36.

689. Cf. A 511.

690. παρήϊξεν: 'sprang past,' not heeding Sarpedon's prayer. — ὄφρα ὤσαιτο: the inf. would be more natural than the final clause which is substituted for it (cf. Δ 465 and A 133). ὤσαιτο (ὠθέω) [διώξειε].

693. φηγῷ: this word corresponds in root to Lat. *fagus*, Engl. *beech*, but is not the same tree; it designates a species of oak with edible acorn.

694. ὤσε θύραζε: 'forced forth,' perh. 'wrenched forth,' strength being required to extract it. The meaning of the radical part of θύραζε (θύρα, 'door') is entirely lost in the adverb.

696. ἔλιπε ψυχῇ: i.e. 'he swooned.'

698. ζῳγρεῖ: 'revived.' There seem to be two presents ζωγρέω, one meaning to 'capture' (ζῳός and ἀγρέω); the other, to 'reanimate' (ζωή and ἐγείρω). — κακῶς κεκαφηότα θυμόν: 'painfully panting out his life.'

700. προτρέποντο: 'were driven headlong.' — ἐπὶ νηῶν: see on ἐπὶ ῥοδάων, Γ 5.

701. ἀντεφέροντο: cf. A 589.

702. ἐπύθοντο: 'learned,' from Diomedes (cf. v. 604).

703. πρῶτον and ὕστατον: pred. adjs., 'who was the first and the last whom,' etc.

704. χάλκεος: may be taken literally, 'clad-in-bronze' (cf. χαλκοχίτων), or may mean 'with sinews of brass,' 'strong.'

705. ἐπὶ δέ [ἐπειτα δέ].

706. Αἰτάλιον: join with Τρῆχον.

707. αἰολομίτρην: cf. follg. passages: Γ 185, Δ 137, 186, 489.

708. ὕλη: this place was mentioned B 500, but with ὕ. — μέγα μεμηλώς: 'caring much for.'

709. κεκλιμένος: lit. 'leaning upon,' 'adjacent.' — Κηφισίδι: this

lake, here named from the Kephisos, which flows into it, was later called Kopāis.

710. δῆμον: 'district.'

711. τοὺς: *i.e.* 'Ἐκτὼρ τε Πριάμοιο πᾶσι καὶ χάλκεος Ἄρης, v. 704.

712. ὀλέκοντας: act. voice of the same verb which was used in midd.

A 10.

715. ἄλιον: pred. adj., 'vain is the promise which we gave.'

716. ἐκπέσαντ(α): acc. as in B 113, 288.

718 = Δ 418.

719. With this verse begins the Θεομαχία, or 'Battle of the Gods,' which fills the remainder of the book.

720. χρυσάμπυκας: *cf.* vv. 358, 363. — ἐποιχομένη ἔντυεν: 'stepped up and began to put to.'

722. ἀμφ' ὀχέεσσι: 'on both sides of the chariot,' more closely defined by ἄξονι ἀμφίς: 'at either end of the axle,' v. 723.

724. χρυσή: pred. adj. For ἵπυς and ἄφθιτος, see Δ 486, B 46.

725. προσαρηρότα: 'closely riveted to it (the felly).'

726. Translate: 'and the hubs revolving at either end (of the axle) are of silver;' or περίδρομοι may mean 'round.'

723. The chariot body (δίφρος) 'is made fast' (ἐντέταται) to the axle by straps ornamented by plates of gold and silver. — δοιαί ἄντυγες: it is doubtful whether 'two' ἄντυγες, one on the lower, the other on the upper, edge of the chariot box, are referred to, or whether δοιαί means 'two-fold,' and describes an ἄντυξ of unusual breadth and size.

729. τοῦ: governed by ἐξ, 'from it (δίφρος) there extended (πέλεν).'

730. δῆσε: *sc.* Ἡβῇ. — ἐν δέ κτλ.: 'and upon it (the yoke) she laid the breast-collar.'

731. ὑπὸ δὲ ζυγὸν ἤγαγε: 'brought under the yoke,' language to be taken literally, for the yoke rested upon the withers of the horses.'

734. πατρὸς ἐπ' οὐδαι: 'on the floor of her father,' *i.e.* in Zeus's dwelling, in which Athena armed herself with the breastplate of Zeus (χιτῶνα, v. 736).

737. τεύχεσιν: may refer to Athena's usual armor.

738. θυσανόεσσαν: see on B 447.

739. ἣν περὶ πάντη φόβος ἑσπεφάνωται: 'which Flight encompasses round about on every side.'

740. ἐν: 'within,' *i.e.* on the expanse of the shield.

741. Γοργείη: the proper adj. is equivalent to a gen. Γοργοῦς, with which πελώρου is in apposition (see on B 54).

743. ἀμφίφαλον κυνέην τετραφάληρον: 'two-crested helmet with four-fold plate.' τετραφάληρος (φάλαρα, 'cheek-pieces') probably describes plates of metal, of fourfold thickness, on either side of the helmet extending perhaps from the temples to the neck, and forming an additional defence against lateral blows. A different explanation is given in the Hom. Dict.

744. ἑκατὸν . . . ἄραρυϊαν: 'fit for the combatants of a hundred cities,' *i.e.* of colossal size.

745. Notice the regular recurrence of short syllables (στίχος ὁλοδάκτυλος) and the tripping movement of the line. Disregarding the first syllable, we have an anapaestic movement.

746. βριθὺ μέγα στιβαρόν: the three epithets, following hard upon one another without conjunctions (asyndeton), emphasize the mighty weight of the spear.

747. κοτέσσεται [κοτήσεται].

749. μύκον: 'grated on their hinges.' — ἔχον [ἐφύλαττον].

751. νέφος: The clouds which separate the lower αἴθρ from the αἰθήρ are the gate of heaven. It seems rather a harsh expression to speak of cloud-gates as 'grating on their hinges,' v. 749.

752. Translate: 'there then straight through them they held their goaded horses.'

753, 754 = A 498, 499.

755. *Cf.* vv. 368, 775

758. ὀσσάτιόν τε καὶ οἶον: *i.e.* ὅτι τόσον τε καὶ τοῖον (*cf.* B 120).

759. ἄχος: in apposition with v. 758 (*cf.* Γ 50, 51).

761. ἀνέντες: 'at having let loose.'

762. ἦ ῥά τί μοι κεχολώσεται: 'will you then really be wroth with me at all?' This question follows naturally after the assumed affirmative answer to the question in v. 757.

763. λυγρῶς πεπληγνῖα: *cf.* with πεπληγῶς ἀεικέσσι πληγῇσιν, B 264.

765. ἄγρει μάν [ἄγε δῆ].

766. πελάζειν ὀδυνῇσι: *cf.* for the same idea v. 397. Athena as goddess of war is a natural rival of Ares.

768. *Cf.* v. 366.

770. ὅσσον: acc. of extent of space, and ἡεροιίδες agrees with it. Translate: 'as far into the cloudy-grey (distance) as.'

772. τόσσον: *i.e.* the horses covered at each spring a distance as great as a man's eyes can penetrate into space.

774. συμβάλλετον: notice the position of the dual verb between the two singular subjects.

776. πουλύν: metrical convenience may explain the employment of the acc. masc. of the adj. instead of the regular fem. form πολλήν.

778. ἰθμαθ': acc. of specification. The two goddesses are compared to pigeons 'in their gait' because of their short and rapid steps. To the hero on the other hand is applied the expression μακρὰ βιβῶντα (*cf.* Γ 22).

780. ὅθι: 'to the place where' (*cf.* Γ 145, Δ 132, 210).

781. βίην Διομήδεος: *cf.* B 387, Γ 105. — ἔστασαν: 'were standing,' for in their retreat around Diomedes the Greeks halted occasionally to fight.

782, 783. For other instances of comparison of heroes to lions and boars, see Δ 253, E 299. — οὐκ ἄλαπαδνόν: litotes.

785. Stentor is only mentioned in this one place in the Iliad, yet this mention is the origin of the familiar adjective 'stentorian.'

786. αὐδήσασκε: 'used to shout' (as often as there was occasion).

787. αἰδώς: nom. for voc. in exclamation. — κάκ' ἐλέγχεα: see on B 235. — εἶδος ἀγῆτοί: cf. Γ 39.

789. πυλάων Δαρδανιάων: i.e. Σκαιοῶν πυλῶν (cf. Γ 145).

791. ἐπὶ νηυσί: a comparison with v. 700 shows this to be an exaggeration. The extremes between which the battle oscillated were the city gates (πύλαι, v. 789) and the ships (νῆες).

793. Τυδείδῃ ἐπόρουσε: 'hurried up to Tydeides,' not, as in Γ 379, Δ 472, with hostile intent.

795. ἔλκος ἀναψύχοντα: 'cooling off his wound,' i.e. wiping away the sweat which increased the pain. — τό μιν βάλε: see on v. 361 for double acc.

796. ἔταιρε: 'distressed.'

797. τῷ: 'by this,' i.e. by the sweat.

798. ἀνίσχων: 'lifting up,' so as to get at the wounded part beneath.

800. οἷ: here reflexive and used as in prose = *sibi*.

801. τοι: ethical dat. 'I tell you,' or 'you know.'

802. καί ῥ' ὅτε περ: 'and so even when.' The apodosis follows in v. 806, αὐτὰρ προκαλίζετο.

803. νόσφιν Ἀχαιῶν: 'without (i.e. unaccompanied by) Achaians.' In Δ 388 the expression is μόνος ἑών (cf. Agamemnon's account of the same scene (Δ 376-400) from which many phrases are here repeated).

804, 805. Cf. Δ 385, 386.

807. Cf. Δ 389.

803 This verse is a combination of Δ 390 and E 828. It is inconsistent with v. 802, and weakens the contrast plainly intended between vv. 802 and 810. Hence there is good reason for rejecting it with Aristarchus.

810. προφρονέως: join with κέλομαι.

812. ἀκήριον (ἀ priv. and κῆρ): lit. 'without heart,' 'spiritless.'

815. γινώσκω: in spite of her appearance in mortal form, as may be inferred from v. 835.

818. σέων ἰφετμέων: cf. vv. 127-132.

819. οὐ μ' εἶας: Diomedes replies that he is in precisely the same situation as was his father Tydeus (cf. v. 802, οὐκ εἴασκον).

820, 821 = vv. 131, 132.

823. ἀλήμεναι [ἀλῆναι]: 2 aor. pass. infin. from εἴλω (cf. v. 782).

824. μάχην ἀνά [ἀνὰ μάχην]: ἀνά and διά do not suffer anastrophe when they follow their object. See Sketch of Dialect, § 6.

827. τό γε: acc. of specification, lit. 'in respect to this,' 'on that account,' i.e. of the goddess's previous command in vv. 124, 130.

830. σχεδὲν: 'in hand to hand encounter.' The form is acc. fem. of an adj. (cf. ἀντιβίην, A 278).

831. τυκτὸν κακόν: lit. 'an evil worked out to full completion,' 'a consummate evil.' The character of Ares is without dignity or worth, in most unfavorable contrast to that of Athena.

832. πρῶην: the promise here attributed to Ares is not found in the Iliad. — στείτ' ἀγορεύων μαχήσεσθαι: 'was giving to understand by words (ἀγορεύων) that he would fight.'

836. πάλιν ἐρύσασα: 'having drawn him backward,' i.e. forth from the open part of the chariot in the rear. — ἔμπαπῶς: 'instantly.'

837. Athena enters the chariot, not as combatant (παράβατης), but as charioteer.

838. ἐμμεμαυία: cf. v. 142. — φήγιμος: see on v. 693.

839. ἄγεν: 'it bore.'

845. Ἄϊδος κυνέην: 'the helm of Hades.' This made the wearer invisible, like the fog-cap (Turn-kappe or Nebel-kappe) of German mythology. Athena put on this cap that Ares might not recognize her; she would not have needed it to make herself invisible to men (cf. A 198).

849. ἰθύς with gen.: 'straight at,' 'straight for.'

851. ὠρέξατο: 'aimed a stroke.'

854. Were we to read ὑπέρ (with Codex Venetus) instead of ὑπ' ἐκ, the sense would be easier. As the text stands, we must translate: 'and she caught it with her hand and pushed it aside, so that it flew harmlessly under and out from (behind) the body of the chariot.'

856. ἐπ-έρισε: 'drove it home.'

857. μίτρη: acc. of the thing with ζωννύσκετο, 'was wont to bind about him (midd. voice) his body-band.' For note on μίτρη, which was worn next the skin under the ζῶμα and ζωστήρ, see on Δ 137.

858. οὐτα: see on v. 376 (cf. Δ 525). Notice the change of subject between οὐτα and διέδαψεν [διέκοψεν]. Sc. with the latter verb δόρυ.

860. ἐννέχιοι, δεκάχιοι: shortened forms for ἐννάκις χίλιοι, δεκάκις χίλιοι. The enormous numbers make a burlesque of Ares's pain.

861. ξυνάγοντες ἔριδα: cf. B 381.

862. ὑπό: adv., cf. Γ 34, Δ 421.

864, 865. Translate: 'as there forms itself (lit. comes to view) from the clouds a black fog-mass, when a gusty wind rises in consequence of the burning heat.'

866. τοῖος: 'such,' i.e. 'so black;' the point of the comparison is the blackness of the two appearances.

867. Join ὁμοῦ νεφέεσσιν with ἰών: 'as he went with the clouds (in which he was wrapt).'

868. Portions of this verse are found in B 17 and E 367.

870. ἀμβροτον αἶμα: i.e. ἰχώρ (cf. vv. 339, 340).

873. τετλήπτες εἰμέν [τέτλαμεν]: cf. Γ 309, where πεπρωμένον ἐστίν = πέπρωται.

875. σοί: 'against you,' because the acts of your favorite child, Athena, bring us into opposition with you.

876. ἀήσυλα: seems to be the same word as αἶσυλα, v. 403. — μέμη-
λε: this 2 pf. does not differ in meaning from pres. μέλει.

878. δεδμήμισθα: pf. with sense of pres., 'are subject to' (cf. Γ 183).

879. προτιβάλλει: 'dost punish,' lit. 'castest thyself upon.'

880. ἀνιείς [ἀνίης]: as if from pres. ἀνιέω instead of ἀνίημι (see Sketch
of Dialect, § 24, 1).

885. ὑπήνεικαν [ὑπήνεγκαν]. — ἦ τέ κε: cf. Γ 56.

886. ἐν νεκάδεσσιν: Ares, as immortal, could not die, but he might be
severely wounded and be stretched on the battle-field (αὐτοῦ) among
heaps of corpses (νεκάδεσσι).

887. ζῶς [ζῶς].

890, 891. Cf. A 176, 177.

892. ἀάσχετον, οὐκ ἐπεικτόν: 'uncontrollable, unyielding,' showing
the opposite qualities to those suggested by v. 878.

894. τῷ: 'therefore,' because of the character ascribed to Hera in v.
892.

895. Zeus speedily relents from the feelings expressed in v. 889.

896. γένος: acc. 'by descent.' — ἐμοί: 'to me,' i.e. 'as my son.'

898. ἐνέτερος [κατώτερος] Οὐρανίωνων: 'lower than the (rebel) sons
of Uranos,' i.e. than the Titans, imprisoned in Tartaros.

899, 900 = 401, 402.

902. ἐπειγόμενος: lit. 'in haste,' ὀπός being personified. Certainly
personification is natural of anything so rapid and mysterious in its oper-
ation as rennet or any substitute for it. — συνέπηξεν: gnomic aorist.

903. περιτρέφεται κυκλῶντι: 'thickens on every side as one stirs it.'

906. Contrast this verse with v. 869 (cf. A 405).

908. These goddesses have now done enough to clear themselves of
the charge of supineness which Zeus in Z 8 follg. brings against them.

BOOK SIXTH.

Ζήτα δ' ἄρ' Ἀνδρομάχης καὶ Ἑκτορος ἔστ' ὀαριστύς.

In Zeta, Hector prophesies; prays for his son; wills sacrifice.¹

Fighting continues after the gods have left the field, but with decreasing
violence (1-118). Thus room is left for quieter scenes: first, the parley
of Diomedes and Glaukos (119-236), as an illustration of the power of the
bond of guest-friendship; then, the meeting and parting of Hector and
Andromache (370-502), as an illustration of the strength and sacredness
of the marriage tie. Paris's frequent appearance on the scene reminds us
how he had violated both of these bonds.

1. Τρώων καὶ Ἀχαιῶν: join with φύλοπις. — οἰώθη: i.e. χωρὶς θεῶν
ἐγένετο. Ares, Apollo, Athena, Hera, and Aphrodite, who had taken
part in the combat in E, have now withdrawn.

2. πεδίοιο: for gen. see on B 785. — ἴθυσσε: ἴθύνω from ἴθυσ [εὐθύς],
lit. 'go straight.' Translate: (v. 2) 'and the tide of battle set in many
directions over the plain, now this way, now that.'

3. ἀλλήλων: gen. of object aimed at (cf. Δ 100). As subject of ptc.
supply a word meaning 'combatants.'

4. Join this verse with ἴθυσσε in v. 2. The cæsure in the verse indi-
cates that Σιμόεντος is not dependent upon βοάων, but is governed by
μεσσηγύς [μεταξύ].

6. φῶς ἔθηκεν [σωτηρίαν ἐποίησεν]: lit. 'caused a light,' i.e. 'let in a
gleam of light.'

7. ἄριστος: in proportion to the valor and size (ἦν τε μέγαν τε) of
Akamas was the relief which Ajax brought to his companions (φῶς
ἔθηκεν) by slaying him. — τέτυκτο [ἐγένετο]: plupf. 3 sg. from τεύχω.

9-11 = Δ 459-461.

12. ἔπεφνε: redupl. 2 aor. from stem φεν-, 'kill' (see on Δ 397).

14. ἀφνειὸς βιότιοι: cf. Vergil's *dives opum*, Aen. I, 14.

¹ Chapman's couplet is not a translation, it will be observed, of the Greek hexameter
which stands above it.

15. ὁδῷ ἐπὶ [ἐφ' ὁδῷ]: 'upon the road,' so that all wayfarers must pass by his dwelling.

16. Translate: 'but not one of them all (*i.e.* the many whom he had entertained, τῶνγε referring to πάντας) ward off from him (lit. 'for him,' see on A 566) sad destruction.' There is pathos in the thought of how little return he received, in the hour of need, for all his kindness to others.

17. πρόσθεν: may refer to time or to place: 'having first (prior to Axylos) faced Diomedes;' or 'having faced Diomedes in front of him (Axylos),' *i.e.* for Axylos's protection.

19. ὑφηνίοχος: see Hom. Dict. — γαῖαν ἐδύτην: 'they went below the earth.'

21. βῆ δὲ μετ': 'and went after,' *i.e.* to overtake (see on A 222).

22. νηῖς: 'Naiad,' derived from νάω, 'flow.' — Ἀβαρβαρέη: perh. a compound of ἀ priv. and βόρβορος, 'mud.' Thus the meaning would be 'Clear-water.'

24. σκότιον δέ ἐ γείνατο μήτηρ: 'and his mother bare him in secret.'

25. ποιμαίνων: so Paris kept his father's flocks on Mt. Ida. — φιλότῃτι καὶ εὐνῇ: cf. Γ 445.

27. ὑπέλυσε: 'relaxed underneath;' the preposition is used with special reference to γυῖα, which here equals γόνατα (see on Γ 34).

32. ἐνήρατο: 1 aor. midd. from ἐναίρω.

34. εὐρρείτας: the doubling of the ρ in this word is the indication of a lost consonant. The orig. form of the root of ῥέω was σρυ-.

37. βοὴν ἀγαθός: see on B 408.

38. ἀτυζομένω πεδίῳ: 'fleeing bewildered over the plain.'

39. μυρικίνῳ: adj. formed from μυρική, Lat. *myrica*, 'tamarisk,' a shrub mentioned as abundant in the Trojan plain.

40. The entanglement (βλαφθέντε) of v. 39 is the cause of the breaking (ἄξαν[ε]) of v. 40. The horses were attached to the chariot only by means of the yoke, so that the shattering of the 'fore part of the pole' (πρώτῳ ῥυμφῷ) would set them free. Cf. Plate I in Hom. Dict. — αὐτῶ μέν: *i.e.* the horses, in contrast with the chariot which they left behind.

41. ἧ περ οἱ ἄλλοι, κτλ.: 'by the very same road by which the others (horses and men) were fleeing bewildered.'

44. δολιχόσκιον ἔγχος: cf. Γ 346.

45. Connect γούνων with λαβών.

46. ζώγει: 'take me alive,' *i.e.* 'spare my life.' The plea for life is based, however, on the ransom which he offers. The emphatic portion of the verse follows the caesura (cf. δέξαι ἄποινα, A 23).

47. ἐν ἀφνειοῦ πατρός: the first example in the Iliad of the ellipsis, so common in prose, of the word 'house.'

49. τῶν κέν τοι χαρίσαιο: 'of which things my father would gladly give to thee.'

50. πεπύθοιτο: redupl. 2 aor. from πυνθάνομαι. The thing learned is here something about a person, 'that I was alive' (cf. A 257).

51. ἐπειθε: 'sought to persuade' (contrast the force of the aor. in v. 61, where the counter-persuasion of Agamemnon is successful).

52. τάχ' ἔμελλε: 'was just on the point.'

53. καταξέμεν: κατά suggests the direction 'down to the sea;' the form is 1 aor. with intermediate vowel ε instead of α (cf. Γ 105).

54. ὁμοκλήσας: implies a loud tone of reproach and reproof.

55. ὦ πέπον, ὦ Μενέλαε: the repetition of the interjection suggests haste and eagerness. — δέ [δή].

56. ἀνδρῶν: used for ἀνδρός, an exaggeration for the sake of effect. — ἦ σοι, κτλ.: ironical reminder to Menelaos of the wrongs which he had suffered from the race, one of whom he seemed about to spare.

59. κοῦρον: lit. 'a (male) youth,' here simply a designation of sex, 'a male child, etc.' — μηδ' ὅς: rel. used as demonstrative, 'let not even him.'

60. ἀκήδεστοι καὶ ἄφαντοι: both adjectives are used proleptically; translate: 'let them perish out of Ilios without burial and without leaving a trace behind' (cf. A 39, 126).

62. αἷσιμα παρειπών: 'urging (upon him) what was proper' (cf. for a different meaning of the verb, A 555).

64. ἀνετράπετ': 'fell back' (cf. ὑπτιος ἔπεσεν, Δ 108).

65. λαῖ ἐν στήθεσσι βάς: 'planting his heel on his breast.'

67 = B 110.

68. ἐπιβαλλόμενος: 'throwing himself upon,' the gen. ἐνάρων depends upon the preposition in composition. G. 177, H. 751.

70. τά: refers to ἐνάρων.

71. συλήσετε: fut. with potential force (cf. A 137, B 203, 367. The verb as a verb of depriving takes the double accusative of the person and the thing. — νεκρούς τεθνεώτας: cf. a similar expression in King James's Version: 'In the morning they were all dead corpses.' 2 Kings, xix. 35.

73. ὑπ' Ἀχαιῶν εἰσανέβησαν: 'would have been driven (forced to go up) into Ilium by the Achaeans.' The gen. of the agent is often used after verbs which though not passive are equivalent to passives (see on A 242).

74. ἀναλκείησι: 'on account of their failure to defend themselves.'

76. Cf. A 69.

78. Τρώων καὶ Δυκίων: connect with ἔμμι [ἐμῖν].

79. ἰθύν: orig. meaning 'motion,' 'direction;' hence 'undertaking.'

80. στήτε αὐτοῦ: 'take your stand here.' — ἐρυκάκετε: 2 aor. inv. with peculiar redupl. (see Sketch of Dialect, § 15, 2). A last effort is to be made before the city gates to stay the flight of the panic-struck multitude.

81. ἐποیحόμενοι: cf. A 31. — πρὶν αὐτε . . . πεσέειν: 'before they

fall again (implying their habitual effeminacy) in flight into the arms of their wives.' — **χάρμα**: 'exultant joy' (cf. Γ 51).

84. **ἡμεῖς μὲν**: 'we,' i.e. Helenos and the other Trojan chiefs, except Aeneas and Hector. **μὲν** is correlative with **ἀτάρ** in v. 86.

86. **πόλινδε μετέρχαιο**: for **μετέρχομαι** used in somewhat different sense with acc. of direct obj., cf. E 429. — **ἡ δέ, κτλ.**: the predicate is the infin. **θεῖναι** in v. 92, which equals **θέτω**, and therefore, like any finite verb, requires its subject in the nominative case (see on A 21). Translate: 'let her collect into the temple the old women and lay,' etc. — **γεραιάς** [γραιῶς, acc. pl.]: an adj. form occurring only in this book and corresponding exactly to the masc. **γεραιός** [γέρων], A 35.

88. **νηόν** [νεών]: acc. of limit of motion (cf. A 322, Γ 262). — **πόλει ἄκρη**: i.e. ἀκροπόλει.

92. **ἐπὶ γούνασι**: the mantle was to be laid 'upon the lap' of the image of Athena. The statue may be thought of as a rude wooden one. Such images were called **ξόανα**. Statues of Athena usually represented the goddess in standing posture.

94. **ἥνις** [ἥνις]: La Roche and Hentze both prefer the meaning 'sleek' to the old rendering 'yearling.' — **ἡκέστας**: compounded of ἀ privative and **κεντέω**, lit. 'that have not felt the goad,' i.e. 'unbroken.'

96. **αἶ κεν ἀπόσχη**: states more definitely what is meant by **αἶ κ' ἐλεήσῃ** in v. 94. Both verbs may be brought together in translation thus: 'in case she may show pity in keeping off' (see on A 67).

97. **μήστωρα φόβοιο**: cf. Δ 328.

98. **κάρτιστον Ἀχαιῶν**: cf. E 103, where Diomedes is called **ἄριστος Ἀχαιῶν**, sharing this title with Achilles, A 244.

99. Translate: 'not even Achilles did we formerly (i.e. before his withdrawal from the Greek host in consequence of his quarrel with Agamemnon) so much fear.'

100. **δν . . . ἐξέμμεναι**: 'who, however, they say is the child of a goddess;' the gen. **θεᾶς** depends upon the prep. in composition.

101. **ισοφαρίζειν**: differs little from v. l. **ἀντιφερίζειν** = **ἀντιφέρεσθαι** (see on A 589).

103-106 = E 494-497.

108. **φὰν δέ**: 'for they thought' (cf. Γ 28).

110. Cf. v. 66.

113. **ἔφρ' ἂν βεῖω** [ἔως ἂν βῶ]: 'until I go,' H. 444 D. — **γέρονσι βουλευτῇσι**: i.e. δημογέρονσι, cf. Γ 149.

115. **ἐκατόμβας**: the number of cattle sacrificed is mentioned in v. 93 as twelve. The largest number of victims mentioned in Homer as actually sacrificed is eighty-one (Odyssey, γ 8).

117. **ἀμφὶ δέ**: 'and on both sides,' i.e. 'above and below.' — **σφυρὰ καὶ αὐχένα**: definitive appositives of **μιν**, the object of **τύπτε**. Translate: 'and above and below the black ox-hide was smiting him upon neck and

ankles.' Hector carried his shield upon his back suspended by a strap which passed around his neck.

118. Translate: 'a rim, which ran round the outer edge (lit. 'as outer edge,' **πυμάτη**) of the bossy shield.' **ἄντυξ** is in partitive apposition with **δέρμα**. The outer edge of the **δέρμα** was the **ἄντυξ**.

119. Here begins the splendid episode of the meeting of Glaukos and Diomedes. A reason for introducing it may have been to give Diomedes, who had performed prodigies of valor in E, a sufficient occasion to withdraw from the field.

121 = Γ 15.

123. Diomedes's not recognizing Glaukos seems strange in the tenth year of the war, yet not so strange as Priam's inability to recognize Agamemnon and other leaders of the Greeks (cf. Γ 166 follg.). It may be added that Glaukos is not one of the most prominent of the Trojan chiefs. Diomedes is already known to Glaukos (cf. v. 145).

126. **ὅ τ' [ὅτι τε]**: see on A 244. The clause **ὅ τ' . . . ξείνας** explains **θάρσει**.

127. **δυστήνων παῖδες**: '(only) sons of wretched fathers,' i.e. of those doomed to lose their children. — **ἀντιώωσι** [ἀντιῶσι]: see on A 31.

130. **οὐδὲ γὰρ οὐδέ**: 'for by no means,' negation strengthened by doubling the negative. — **Δυκόοργος** [Δυκοῦργος]: a Thracian king who excluded the worship of Dionysos (Lat. *Bacchus*) from his land and drove Dionysos himself into the sea. In punishment he was blinded, and soon after lost his life.

131. **δὴν ἦν**: adv. in predicate where an adj. (**δηναιός**) seems more natural, 'was long-lived,' 'lived long' (see on A 416).

132. **μαινομένοιο**: 'madly-raving.' — **τιθήνας**: lit. 'nurses,' i.e. the frenzied women (often called 'maenads,' **μαίνομαι**) who celebrated the orgies of Dionysos.

133. **Νυσηῖον**: 'Nysa' is said to have been a mountain in Thrace.

134. **θύσθλα**: this word, derived from **θύω**, 'to sacrifice,' may include all the sacrificial implements, but refers primarily to the 'Thyrsi' or staffs with ends fashioned like a pine-cone, which were borne by the priests or servants of Dionysos. — **ἀνδροφόνοιο**: epithet used on account of his attempted violence upon Dionysos and his attendants.

135. In this and the two following verses Dionysos is represented as a cowardly god, fearing an angry man.

138. **τῷ**: 'with him,' i.e. 'against him,' refers to Lykourgos.

141. **οὐδ' ἂν . . . ἐθέλοιμι**: 'and I would not (in view of the short life of all who have attempted it) wish to fight with gods.'

143. **ὀλέθρου πείρατα**: see Hom. Dict. under **πείρα**.

146. **τοίῃ δὲ καὶ ἀνδρῶν**: 'such on the other hand also is that of men.'

147. **τὰ μὲν** has for its correlative **ἄλλα δέ** instead of **τὰ δέ**. — **χέει**: 'strews.'

148. *ἴ' ἐπιγίγνεται*: parataxis instead of *ὅτε ἐπιγίγνεται*.
149. In this verse we have an exact parallel to the construction in v. 147: the whole, *γενεή*, is in the same case as its two parts, *ἡ μὲν* and *ἡ δέ*.
150. *δαήμεναι*: translate inf. as imv.: 'learn even this,' trifling as the matter is.
151. *πολλοὶ δὲ . . . ἴσασιν*: may be considered as an instance of parataxis.
152. *Ἔστι πόλις Ἐφύρη*: with the form of this verse, especially with its beginning, many famous descriptive passages may be compared, e.g. Vergil's *Aen. I, 5*, Dante's *Inferno*, canto V. v. 97. Ephyre is the older name of Corinth. — The phrase *μυχῷ Ἄργεος* means 'in a recess of the Peloponnesus,' for which large division of Greece *Ἄργος* is often used. See Hom. Dict. under *Ἄργος*.
153. *Σίσυφος*: proper name formed by reduplication from the adj. *σοφός*.
155. *Βελλεροφόντην*: the scholiast explains that the orig. name of Bellerophon was Hipponoos, but that, after slaying by accident a Corinthian named Belleros, he fled to Proitos to be purified from the taint of blood.
156. *ἡνορέην ἑρατεινὴν*: 'lovely manhood.'
157. The second foot of this verse is a spondee, the last syllable of *αὐτάρ* being long on account of the *σ* and *ρ* properly belonging to *οἱ*.
159. Connect *Ἀργείων*, as the punctuation indicates, with *δήμον*.
160. *τῷ*: best joined with *ἐπεμήνατο* (*μαίνομαι*), 'was madly in love with him.'
162. *πειθ(ε)*: ipf. of unsuccessful attempt, 'was trying in vain to persuade.'
163. *ψευσαμένη*: 'having devised a falsehood.'
164. *τεθναίης ἢ κάκτανε*: 'mayst thou be dead or slay,' i.e. 'I wish thee dead unless thou slay' (cf. A 18-20). The successive steps by which the form *κάκτανε* is reached are: *κατάκτανε*, (*κατκτανε*), (*κακκτανε*), *κάκτανε*.
165. *μ' [μοι]*: see on A 170.
167. *σεβάσσατο γὰρ τό γε θυμῷ*: i.e. 'his conscience forbade that;' for Bellerophon was *ξένος*, and to kill him would have been the act of an *άσεβής*. *σέβας* describes the reverential regard for what is proper in the sight of gods and men.
168. *σήματα λυγρά*: the art of writing was certainly little practised in the Homeric age, hence *σήματα* is to be translated 'signs' or 'characters,' not 'letters.' — *γράψας θυμοφθόρα πολλά*: 'having scratched many life-destroying symbols,' i.e. various scenes were scratched upon the inner sides of the folded tablet, all of which had murder as their subject.
170. *πενθερῷ*: i.e. Iobates, the father of Anteia.
171. *ἀμύμονι πομπῇ*: *ἀμύμονι*, usually an epithet of persons, is used

- here in a conventional sense, and the phrase means nothing more than 'safe-conduct.'
172. *Ξάνθον ρέοντα*: differs little from *Ξάνθοιο ῥόδων*, v. 4.
174. *ἱέουσεν*: orig. meaning, 'make holy,' 'consecrate'; then 'slaughter.' — *ἐννήμαρ, ἐννέα*: nine is a favorite Homeric round number (cf. A 53). A fresh bullock was offered, and eaten, each day.
175. Cf. A 493.
176. *ἐρέεινε*: it was a part of the etiquette of the Hom. times to first entertain the stranger, and then question him as to his country and purpose. — *σήμα* (repeated in v. 178) refers to a pictured scene. We are left to make the inference that Bellerophon had told Iobates that he was the bearer of a *σήμα* from Proitos.
177. *οἱ*: 'for him,' i.e. for Iobates. — *φέροιτο*: (midd.) 'bore with him.'
180. *πεφνέμεν [πεφνεῖν]*: redupl. 2 aor. infin. from stem *φεν-*, 'slay.' — As the adj. *θεῖον* equals a gen. pl. *θεῶν*, the gen. *ἀνθρώπων* follows naturally (see on B 54).
181. This verse is thus translated into Latin by Lucretius, *De Rerum Natura*, V, 902: *Ante leo, postrema draco, media ipse Chimaera*.
182. *δαινόν*: join with *μένος*.
183. *θεῶν τεράεσσι πιθήσας*: cf. Δ 398.
184. *Σολύμοισι*: the Solymoi were a warlike people on the borders of Lykia.
185. *καρτίστην*: in Engl. such a pred. adj. is best translated by inserting a relative clause: 'he said that this battle with heroes (*ἀνδρῶν*) was the hardest-fought into which he had entered.'
186. *Ἀμάζονας*: cf. Γ 189.
187. *ὑφαίνει*: the subject changes from Bellerophon to Iobates (cf. Γ 212).
189. *εἰσε λόχον*: 'he set an ambush.' For the estimate in which service in an ambushade was held, cf. A 227.
191. *γίγνωσκε*: the ipf. tense suggests that the knowledge came gradually, forced upon Iobates by the successive exploits of Bellerophon, which implied divine favor and aid.
193. *ἥμισυ τιμῆς*: the royal rights thus shared were: sovereignty; claim to presents from subjects (*γέρας*); a special plot of land (*τέμενος*).
194. *καὶ μὲν [μὴν]*: 'and in truth.' — *τέμενος*: cognate acc. after *τάμον*, of which it contains the root *τεμ-, ταμ-*. Thus *τέμενος* = *τόπος ἀποτετμημένος*.
195. *φυταλῆς*: gen. limits *τέμενος* understood, with which *καλόν* agrees.
196. *ἡ δέ*: refers to *θυγατέρα*, v. 192.
199. *Σαρπηδόνα*: thus it appears that Sarpedon and Glaukos, mentioned together B 876, were cousins.
200. *ἀλλ' ὅτε δὴ*: recurs four times in succession vv. 172, 175, 191. — *καὶ κείνος*: 'he also,' i.e. Bellerophon as well as Lykourgos, v. 140.

201. **κάπ**: apocope and assimilation. — **Ἀλήιον**: there is a play, no doubt, upon the resemblance between this word and **ἀλᾶτο**, from which Aristarchus considered that it was derived; others connect with **ἀ** priv. and **λήιον**, 'harvest,' and translate: 'barren waste.' Vv. 200, 202-205 interrupt the connection and may be interpolations. Cicero translates vv. 200, 201, in the Tusculan Disputations, III. 26, as follows: "*Qui miser in campis maerens errabit Aleis, Ipse suum cor edens, hominum vestigia vitans.*"

203. **Ἄρης ἄτος πολέμοιο κατέκτανε**: 'Ares, insatiate in combat, slew,' is a poetic way of saying 'they fell in war.'

205. **χρυσήνιος**: if connected with **ἡνία**, 'reins,' might refer to the 'bands' or 'sash' by which bow and quiver were suspended. See Hom. Dict. for a different explanation of the word.

207. **μάλα πολλά**: 'very earnestly' (cf. Δ 229).

208, 209. These splendid verses should be learned by heart. They were evidently in the mind of Herodotus when he wrote, vii. 53, *ἄνδρας γίνεσθαι ἀγαθοὺς καὶ μὴ κατασχύνειν τὰ πρόσθε ἐργασμένα Πέρσῃσι*.

213. **κατέπηξεν**: 'planted,' thrusting the butt, or **σαυρωτήρ**, into the ground (cf. Γ 135).

215. **ἦ ῥά νυ**: 'now then in very truth.' — **παλαιός**: 'of old time.' The passage vv. 215-236 is most interesting as a description of the relation of guest-friendship in the Homeric times.

217. **ξείνισ' ἐρύξας**: 'entertained and kept;' the aor. ptc. here designates an action not prior to, but contemporaneous with, the principal verb.

219. **ζωστήρα**: see on Δ 132 follg.

220. **δέπας ἀμφικύπελλον**: see on Α 585.

221. **μιν [αὐτό]**: used in ntr. gender, which happens but rarely (see on Α 237). — **ῶν**: 'as I went (to the war).'

222, 223. These verses have been thought an interpolation; they manifestly interrupt the connection. — **κάλλιπε [κατέλιπε]**: 'left behind,' i.e. in Argos when he went to take the lead of the expedition of the Seven against Thebes.

224. **φίλος**: see on Α 20.

225. **τῶν**: i.e. **Λυκίων**, which is readily suggested by **Λυκίη**.

226. **καὶ δ' ὁμίλου**: 'even in the press of conflict,' where they could less clearly distinguish one another.

227. **ἐπίκουροι**: see on Β 130.

228. **κτείνειν**: depends on **πολλοὶ ἐμοί (εἰσιν)**.

230. **καὶ οἷδε**: 'these also,' i.e. the hosts of Trojans and Achaians who are thought of as having paused to witness the meeting and parley of Diomedes and Glaukos.

233. **χείρας ἀλλήλων λαβέτην**: more usual would be **χειρῶν ἀλλήλους λαβέτην**. Translate the verse: 'they grasped each other's hands and plighted faith to one another.'

236. **χρύσεια χαλκείων**: this became a proverbial expression in Greek literature for an unequal exchange.

237. The episode of Diomedes and Glaukos is now ended, and the narrative is resumed from v. 118, where it was broken off.

239. **εἰρόμεναι**: **εἶρομαι [ἔρομαι]** is used here rather in the sense of **ζητέω**, 'seek for,' than in that of **ἐρωτάω**, 'question.' — **ἔτας**: from nom. sing. **ἔτης**.

240. **πόσιός**: final syllable long before caesura (cf. Α 76, Ε 485).

243. **ξεστῆς αἰθούσῃσι**: lit. 'with polished porches,' i.e. 'with porches of polished stone.' The dat. may be explained as dat. of means, the porch being a part of the palace and necessary to its completeness.

244. Cf. Aen. II, 503, *quinquaginta illi thalami*.

247. **κουράων**: join with **θάλαμοι** in follg. v. It is only of the married sons and daughters of Priam that the apartments are mentioned. Hector and Paris have palaces apart (cf. vv. 313, 317).

251. **ἔνθα** takes up the connection from v. 243. — **ἡπιόδωρος**: lit. 'kindly-giving,' may be compared in signification with Lat. *alma*. — **ἐναντίη ἦλθε**: *obviavit*.

252. Laodike was previously mentioned, Γ 124.

253. Cf. Α 513 and 361.

254. **λιπών**: the emphasis is on the ptc.

255. **δυσώνυμοι**: lit. 'not to be named,' 'accursed' (cf. Lat. *infamis*).

256. **σὲ δ' ἀνήκεν**: parataxis, where, in later Greek, we might have had a clause denoting result. — **ἔνθαδε**: join with **ἐλθόντ(α)**.

257. **ἐξ Ἀκρης πόλιος**: connect with **ἄνασχεῖν**. The temple of Athena was in the Acropolis.

258. **ἐνείκω [ἐνέγκω]**: translate by fut. pf. indic.

260. **δνήσεται**: translate independently of **ὥς** as a new statement.

261. **μέγα ἀέξει**: translate **μέγα** as adv. or as pred. adj.: 'increases mightily,' 'renders great' (cf. Β 414).

262. **ὥς . . . κέκμηκας**: suggested by **κεκμηῶτι**. The connection may be thus given: wine inspires a wearied man, 'as thou art weary.'

264. **αἶρε**: lit. 'raise,' i.e. 'offer to drink.'

265. **ἀπογυνώσῃς**: lit. 'take away strength of limb,' 'unnerve.' Hector's mother offers him wine with a twofold object: to restore his strength, and that he may pour out an oblation to the gods. He refuses for two reasons: he fears that it will unman him, and it is not fit to make oblations with unwashed hands. This last sentiment may remind one of David's words, 1 Chron. xxii. 8.

269. **ἀγγελίης**: see on Δ 128.

270. **θυέσσι [θυσίαις]**: 'with burnt-offerings.' The form implies a nom. sing. **θύος**.

272. **τοι αὐτῇ [σαντῇ]**.

271-278 = 90-97.

280. μετελεύσομαι: μετά in composition has here the same meaning as μετά used alone with acc. (see on A 222).

281. εἰπόντος: sc. ἐμοῦ, and translate 'hear my voice.' ὥς (accent because of following enclitic) is here a particle of wishing [εἴθε]. κε is not elsewhere found with opt. of desire (cf. Δ 182). — αὐθι [αὐτόθι]: i.e. 'on this very spot and at this very moment.'

283. τοῖό τε παισίν: cf. Δ 28.

284. κείνόν γε: 'him at least,' i.e. 'him, though no one else.' — Ἄϊδος εἶσω: see on Γ 322, where δόμον, which is governed by εἶσω, is expressed.

285. φαίην κε: 'I should say' (cf. B 37). It can hardly be decided whether φρένα is to be taken as the subject of ἐκλελαθέσθαι, or as acc. of specification.

286. ποτὶ μέγαρ(α): i.e. 'into the apartments within,' for hitherto she has been in the court.

290. Σιδωνίων: Sidon was an older city than Tyre, which is not mentioned in Homer. Paris is said by Herodotus (ii. 116) to have been driven by storms, first to Egypt and then to Phoenicia, on his return with Helen from Sparta to Troy.

292. ἀνήγαγεν: the same word is employed as in Γ 48.

294. ποικίλμασι: ποικίλματα refers to patterns worked in colors like the scene in Γ 126.

295. νείατος: probably an old superlative of νέος. Cf., in meaning, Lat. novissimus in the sense of 'last.' Here 'lowermost,' lying at the bottom of the chest as the most valuable.

298. Θεανώ: previously mentioned, E 70.

303. Cf. v. 92.

304. εὐχομένη: the ptc. as joined with ἤρᾱτο may be translated 'prayed with a vow' (cf. A 450).

307-309. Cf. the nearly identical vv. 93-95.

311. ἀνένειν: see on A 514.

313. δώματα: used in different meaning from δῶμα, v. 316. The former designates the entire palace; the latter the men's apartment, or μέγαρον.

314. σὺν ἀνδράσι: 'with the aid of men.'

316. αὐλήν: the αὐλή, 'enclosed yard' or 'court,' is reckoned as a part of the palace, the parts of which are named in this verse.

317. Πριάμοιό τε καὶ Ἑκτορος: abridged expression for δωμάτων Πριάμοιο, κτλ.

320. περί: 'round about,' i.e. about the junction of shaft and bronze spear-point.

321. ἐν θαλάμῳ: 'in the women's apartment,' as in Γ 391. — ἔποντα: ἔπω and ἔπομαι, 'to be busy with' and 'to follow,' are act. and midd. voices of the same verb, and from the same root as Lat. sequor.

323. ἀφώντα: 'handling,' to test and see if fit for battle.

324. περικλυτὰ ἔργα: 'famous handiwork,' i.e. woven fabrics. — κέλευε: used with acc. of the thing and dat. of person, like ἐπίτασσε or ἐπιτέλλου. See on B 50.

326. δαιμόνιε: see on A 561. — χόλον: 'resentment.' Hector thought that Paris had retired from the combat on account of resentment against the Trojans for being willing to surrender him according to the compact of Γ.

229. Cf., for meaning of ἀμφιδέδηε, B 93; for meaning of μαχέσαιο, E 875.

330. μεθιέντα πολέμοιο: cf. Δ 240.

331. ἀνα [ἀνίστηθι]: anastrophe takes place when a preposition stands for the preposition in composition with a verb. The verb may be other than εἰμί. — πυρός: for gen. see on B 415.

332, 333 = Γ 58, 59.

335. Τρώων: obj. gen. after χόλῳ and νεμέσσι, 'out of resentment and indignation against the Trojans.' — τόσσον implies a correlative ὅσον, which might have been expressed in the following verse thus: ὅσον ἐθέλων, where, instead, we have ἐθέλον δέ.

336. ἀχει: dat. after προτραπέσθαι, 'devote myself to grief,' i.e. at his defeat by Menelaos.

338-340. These verses describe the same feeble, vacillating character which is portrayed in Γ 448 follg. Cf. especially the sentiment νίκη δ' ἐπαμείβεται ἄνδρας with Γ 440.

340. δύν: subj. of exhortation, or subj. with meaning of fut.

342. Hector's haste to enter the combat prevents any reply.

344. Helen's expressions of self-aborrence in this verse are similar to those in Γ 173.

345. ἡματι τῷ δτε: cf. B 743, Γ 189.

346. οἴχεσθαι προφέρονσα: 'to have borne away.' Cf. for similar force of οἴχεσθαι, best translated by an adv., B 71; cf. also ἔβαν φέροντες, A 391.

348. ἀν is omitted with ἀπό(φ)ερσε.

349. τεκμήραντο: 'appointed,' 'decreed.'

350. ἔπειτα: 'then,' i.e. 'in that case,' as a kind of compensation.

351. Translate: 'who had a sense for reproof and the many taunts of men.'

352. τούτῳ: used contemptuously as in v. 363. — ἔμπεδοι: lit. 'firm,' i.e. 'discreet' (cf. πυκνός, B 55).

353. ἐπαυρήσεσθαι: i.e. 'will reap the fruit of his doings' (cf. A 410).

356. Cf. Γ 100.

357. As ἐπὶ does not suffer anastrophe, it should be joined with θῆκε rather than with οἶσιν.

360. κάθιζε: 'seek to make me sit down.' — οὐδὲ πείσεις: possibly an example of parataxis, 'and (for) you shall not persuade me.'

361. *ἐπίσονται δὲ ἑπαμύνω*: the inf. would be more usual than the final clause with *ὅφρα*. But the latter is often used interchangeably with the inf. (see on A 133).

362. *μέγα*: join with *ποθὴν ἔχουσιν* = *ποθοῦσιν*.

368. *δαμόωσιν*: assimilated form instead of the contracted fut. *δαμῶσιν*.

369 = v. 116.

370. *εὖ ναιετάοντας*: lit. 'pleasantly dwelling,' i.e. 'pleasant to dwell in' (cf. v. 497).

373. *πύργω*: the 'tower' above the Scaean gate (cf. Γ 145, 154).

374. *ἔνδον*: 'within (the house).'

375. *ἔστη ἐπ' οὐδὸν ἰών*: 'he went to the threshold (of the women's apartment) and stood.' — *δμῶσιν*: dat. after the verb *μετέειπεν*, 'spoke to the maid-servants.'

378. The genitives in this and the following v. are explained as in v. 47. — *εἰνατέρων*: 'wives of husband's brothers,' a remoter relationship than that of *γαλόων*, 'husband's sisters.'

385. *ἰλάσκονται*: conative present, 'are trying to propitiate.'

387. *μέγα κράτος εἶναι* [*μέγα κρατεῖν*]: 'to be far superior.'

388. *ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει*: 'see (δὴ), she is just arriving in haste at the wall.'

389. *μαινομένη εἰκυῖα*: 'like a mad woman.' This phrase defines more closely *ἐπειγομένη*.

391. *κατ'*: has here its proper force, 'down along,' i.e. from the Acropolis to the gate.

392. *εὔτε*: no conjunction is coupled with *εἴτε* as so often with *ὅτε*, *ὡς*, or *ἐπεὶ*, e.g. *ἀλλ' ὅτε δὴ* (cf. vv. 296, 242, 191, 178, 175, 172).

393. *διεξιμέναι* [*διεξιέναι*].

394. *πολυδωρος*: 'richly dowered,' either with gifts from husband or from father.

396. *Ἡετίων*: should naturally be gen. in apposition with *Ἡετίωνος* of the preceding verse, but it is attracted into the case of the follg. rel. by what is called inverse attraction. *Plakos* is thought of as a spur, or offshoot, of Mt. Ida.

397. *Κίλικες*: the *Κίλικες* here mentioned are entirely different from the people of the same name near Syria.

398. Notice the play on the similarity of the words *ἔχετο* 'Ἐκτορι, 'was held, as wife, by Hector (lit. 'Holder,' 'Keeper')'. Examples of the dat. of agent with a passive verb are not infrequent; see on Γ 301.

400. *νήπιον αὐτῶς*: 'a mere infant,' see on Γ 220.

401. *ἀλίγκιον*: *ἐναλίγκιον* is more common (cf. E 5).

402. *Σκαμάνδριον*: similarly, in Δ 474, we had *Σιμοείσιον*, a proper name formed from the river Simois.

403. *Ἀστυνάκτα*: 'the prince of the city.' The name was given to the babe as signifying what his father was above all others.

404. *σιωπῇ*: join with *ιδῶν*, 'looking in silence upon his child.'

406 = 253.

407. *Δαιμόνιε*: see on B 190.

409. *σεῦ*: gen. of separation after *χῆρη*, which is properly an adj. (cf. B 289; cf. also v. 432).

410. *πάντες*: 'in a body.'

411. *ἀφαρματούση*: 'lacking,' 'deprived of;' the ordinary meaning is: 'to fail in a spear-stroke.' — *δύμεναι* [*δύναι*].

412. *θαλπωρή*: 'cheer,' lit. 'warmth.' *Sc.*, with *ἔσται, μοί*. — *σύ γε*: there is the strongest possible emphasis on *σύ* (cf. below, for a similar emphasis, vv. 429, 430).

417. *τό γε σεβάσασατο*: cf. v. 167. Achilles here showed a scruple which he did not show in his treatment of the body of Hector.

419. *ἐπὶ σῆμα ἔχεεν* [*σῆμα ἐπέχει*]: 'raised over him a mound of earth.' *χέω* means 'strew,' 'scatter,' as well as 'pour.' *σῆμα* is acc. of effect. Andromache dwells on the circumstances of her father's death and burial, thus keeping before us her loss.

421. *οἱ δέ μοι, κτλ.*: for a similar arrangement of relative and antecedent clause, cf. Γ 132.

422. *ἰφ' [ένι]*: cf. Δ 437, where the accent is paroxytone.

424. *ἐπ' . . . οἵεσσι*: cf. v. 25.

425. *βασίλευεν*: 'was queen.'

426. *ἤγαγε*: 'brought (as slave).' — *ἄμ' ἄλλοισι κτεάτεσσι*: women were reckoned, as slaves, among 'possessions.'

427. Cf. A 20.

428. *πατρός*: i.e. Andromache's grandfather, in whose house her mother, after being ransomed, died a sudden death (*βάλ' Ἀρτεμὶς ἰοχέαιρα*).

429. *Ἐκτορ*: the vocative is brought, for the sake of emphasis, before the conjunction (cf. v. 86).

430. *θαλερός*: lit. 'blooming;' here, perhaps, 'stalwart.'

432. *θήης* [*θῆς*]: 2 aor. subj. from *τίθημι* (see Sketch of Dialect, § 24, 3).

433. *ἑρίνιον*: the great 'wild fig-tree' (*ἑρίνεος*) stood near the Scaean gates, and was one of the landmarks of the Trojan plain.

434. *ἄμβατος* [*ἀνάβατος*]: 'easily scaled.' — *ἐπίδρομον ἔπλετο τεῖχος*: 'the wall was made open to attack.' There was a legend that Aiaikos, the grandfather of Achilles, had labored with Poseidon and Hephaistos upon the walls of Troy, and that the part made by him was not impregnable.

435. *ἐπειρήσανθ'*: 'have tried (an assault).'

438. *θεοπροπίων*: ntr. pl. of adj. *θεοπρόπιος*. That they were guided by some 'intimation from the gods' (*θεοπρόπιον*) is inferred because they chose this point for assault.

439. *ἐποτρύνει καὶ ἀνώγει*: the present tenses suggest that still another attack is expected.

443. Connect πολέμοιο with νόσφι: 'remote from the combat.'
444. οὐδὲ . . . ἀνωγεν: *i.e.* 'my heart forbids.'
446. ἀρνύμενος: see on A 159. *Cf.* with ἐμὸν αὐτοῦ, *meum ipsius* in Latin, and see on B 54.
- 447-449 = Δ 163-165.
450. Τρώων ἄλγος: 'the woe of the Trojans.' — ἐπίσσω: 'in time to come.'
453. ὑπ' ἀνδράσι: dat. denotes the agent, and is to be translated like ὑπό with gen. (see on A 242).
454. σεῦ: subjective gen. limiting ἄλγος.
455. ἀγῆται: lit. 'carry with one's self,' 'carry off' (*cf.* Γ 93).
456. πρὸς ἄλλης: 'at the bidding of another,' *i.e.* not at her own free will as in Γ 125.
457. Carrying water was a large part of the occupation of slaves; *cf.* the Old Testament phrase, 'hewers of wood and drawers of water.' One living in our times and with our surroundings does not realize what a labor it is to draw the water from the single or few springs of an Eastern town. Drawing water and washing garments are the chief visible occupations of women in the East to-day.
458. κρατερὴ δ' ἐπικείσεται ἀνάγκη: an instance of parataxis, 'for hard necessity shall rest upon (thee).'
460. ἦδε: with a gesture, 'there is the wife of Hector.'
463. ἀμύνειν: infin. of purpose depending upon τοιοῦδε, 'competent to ward off.'
464. χυτὴ γαῖα: *i.e.* σῆμα (*cf.* v. 419).
465. πρὶν γέ τι πυθέσθαι: 'before I in any wise learn of.'
468. ἐκλίνθη πρὸς κόλπον: 'shrank back upon the breast.' Notice how each of the successive participles ἀτυχθεῖς, ταρβήσας, νοήσας explains, by giving the cause, the participle which precedes it.
470. δεινόν: adverbial, as in Γ 337.
473. παμφανώσαν: 'gleaming,' for it was made of bronze.
474. πῆλε: (1 aor. 3 sing. from πάλλω): 'tossed,' 'dandled.'
477. Τρώεσσιν: for dat. see on B 483.
478. ὦδε: refers back to ὡς καὶ ἐγὼ περ. — ἀνάσσειν: should be ἀνάσσοντα, in order to exactly correspond with ἀγαθόν.
480. ἀνιόντα: agrees with an αὐτόν to be supplied as object of εἶποι, which has a peculiar meaning with its personal object: 'may some one hereafter say of him as he returns from the conflict.'
483. κηῳδεῖ: 'fragrant,' from the odorous substances which were placed in the boxes in which garments were kept. In Γ 372 the same epithet is applied to θάλαμος.
484. δακρυόεν γελάσασα: 'laughing through her tears.' — ἐλήσσε: 'was seized by compassion,' aor. marks the entrance into a state.
486. μοί: 'I pray,' ethical dat.

487. προΐαψαι: see on A 3.
489. οὐδὲ μὲν [μήν]: 'nor yet in truth.' — τὰ πρῶτα: 'once for all.'
490. τὰ σ' αὐτῆς [σαντῆς] ἔργα: *i.e.* weaving and spinning, for the preparing and serving of food was done by the men. With this verse, Plutarch tells us, Brutus sought to turn aside the anxious inquiries of Portia as to what he had upon his mind, just before the assassination of Caesar.
492. ἔργον ἐποίχεσθαι: 'to ply their task' (see on A 31).
493. τοὶ [οἱ] Ἴλιω ἐγγεγάασιν: supply antecedent, '(of those) who are born in Ilium.'
494. εἵλετο: 'seized (and put upon his head).'
496. ἐντροπαλιζομένη has frequentative force, 'turning frequently about,' and 'bursting into tears' (θαλερὸν . . . χέουσα). — θαλερόν is adj., *cf.* τερὲν κατὰ δάκρυ χέουσα, Γ 142.
499. γόνον ἐνώρσεν: 'she aroused a lament,' *i.e.* by her appearance (κατὰ δάκρυ χέουσα, v. 496).
500. γόνον [ἐγόνων]: unusual form of ipf. from γοάω.
501. ἔφαντο: see on Γ 28.
504. ποικίλα χαλκῷ: see on Δ 226.
505. σεύατ': 1 aor. without tense-sign, after the analogy of liquid verbs (Sketch of Dialect, § 20, 3), not different in meaning from more freq. plupf. or 2 aor. ἔσσυτο. The points of similarity between Paris and the stallion are the exuberance of spirits which comes from youth, beauty, high feeding, and the utter lack of sober sense.
507. θέη [θέη]: pres. subj. from θέω.
508. ἐϋρρείος [ἐϋρρείους]: irregular contraction from ἐϋρρέος (nom. ἐϋρρέης). — ποταμοῦ: for gen. see on E 6.
509. κυδιόων: *cf.* κύδει γαίων, A 405.
510. ὁ δέ: the pron. lacks a verb, an abrupt change of construction (anacoluthon) commencing in the next verse. Perhaps the break in the construction may suggest the sudden starts and rapid movements of the horse at large. *Cf.* a similar anacoluthon in E 136.
512. κατὰ: 'down from' (*cf.* A 44).
514. καγχαλόων: 'loudly exulting.' Paris's mien as he goes into battle is like that of the Trojans with which the ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί, Γ 9, is in contrast.
515. ἧ δάριζε γυναικί: 'was holding fond discourse with his wife.' The poss. pron. is here, as frequently, separated by an intervening word from its noun (*cf.* A 72, 333).
518. Paris supposes that Hector had stopped only because delayed by him, and would apologize. After ἐσσόμενον, which is concessive, we might have had περ.
519. ἐναίσιμον: adv., 'at the proper time.'
520. Hector sees from the affectionate word of address, ἠθεῖε, that

Paris has felt the taunts uttered v. 326 follg., and purposes to play the hero, and his answer contains recognition of his courage, with blame for his indecision and complaint at the abuse which his conduct has occasioned and which he (Hector) has been obliged to hear.

521. δαιμόνιε: 'strange man.' — ἐναΐσιμος [ἐπεικὴς, μέτριος]: 'fair-minded.'

522. ἔργον ἀτιμήσειε μάχης: 'would disparage your exploits in battle.'

523. μεθίεις [μεθίης]. — οὐκ ἐθέλεις: 'art undecided.' — τό: probably adv. acc., 'therefore,' rather than article with κῆρ.

524. ὑπὲρ σθέν: differs little in meaning from εἵνεκα σέϊο in the next verse.

526. ἀρεσσόμεθα: 'we will make up these things (τά) hereafter' (cf. Δ 362).

527. θεοῖς: dat. of advantage with στήσασθαι, 'set apart for the gods.'

528. κρητῆρα ἐλεύθερον: abridged expression meaning 'a bowl of thanksgiving for freedom.'

529. ἐλάσαντας: agrees with ὕμᾱς which is easily supplied as subj. of στήσασθαι.

APPENDIX.

A.

ILIAD I.-VI. ARRANGED FOR RAPID READING.

THE following scheme from Retzlaff's *Vorschule zu Homer* exhibits the contents of Books I.-VI., so disposed that the more difficult passages and those of special interest are longest dwelt upon. While it is not supposed that teachers will care to make this particular table an inflexible rule for their own practice, it is yet believed that they will find it suggestive and useful. An excellent way of developing in scholars facility in translation is to devote a few minutes at the close of the recitation to reading "at sight" a part of the lesson for the next day; the length of which lesson may be subsequently fixed according to the amount passed over in class. The danger which must be carefully guarded against in all such experiments is lest the pupil fail subsequently to bestow the proper labor upon what he has skimmed over in class.

It is mortifying to a teacher to make the discovery, after a class has read "at sight" a page or more of text, and has accomplished it with apparent pleasure and interest, that the average boy is unable to translate the whole connectedly. This fact, which is a matter of experience, reveals the difficulty of keeping the attention of each scholar intently fixed throughout the exercise on the passages which others than himself are called upon to translate. It also discloses the truth that such an exercise adds little to the pupil's knowledge, and is valuable only as increasing his facility in combining and using *knowledge which he already possesses*. Here as elsewhere the principle holds good that what is lightly and easily acquired is little valued and quickly lost; and all exercises in extemporaneous translation must be regarded chiefly as an entertainment, and should not be confounded with serious work.

SLOWLY.	MORE RAPIDLY.	VERY RAPIDLY.
A 1-427. Pestilence in the host. Quarrel between Achilles and Agamemnon.	A 428-492. Chryseis restored. End of pestilence.	
493-530. Zeus grants Thetis's prayer in behalf of Achilles.	531-611. Banquet of the gods.	
B 1-141. Agamemnon's Dream. His speech before chiefs and people.	B 143-283. Odysseus recalls the Achaians hurrying to the ships. Thersites.	B 494-877. Catalogue of ships and heroes [may be read at sight].
284-332. Speech of Odysseus. Call to a new struggle.	333-454. Nestor's counsel.	
455-493. Similes.		
Γ 146-244. Helen at the wall.	Γ 1-145. Preparations for the duel between Paris and Menelaos.	Γ 245-275. Priam betakes himself to the camp.
	276-461. Compact concluded. The duel.	
Δ 85-191. The shot of Pandaros.	Δ 1-84. The gods in council.	Δ 192-222. Healing of Menelaos.
422-456. Disposition of forces. Commencement of conflict.	223-421. Agamemnon exhorts to combat.	457-544. Single combats.
E 311-430. The wounding of Aphrodite.	E 166-310. Death of Pandaros.	E 1-165. Single combats. Prowess of Diomedes.
711-909. The wounding of Ares by Diomedes.	431-527. Rescue of Aeneas by Apollo.	528-626. Sally of Hector.
Z 119-236. Episode of Glaukos and Diomedes (Friendship).	627-710. Sarpedon.	
369-529. Episode of Hector and Andromache (Love).	Z 77-118. Counsel of Helenos.	Z 1-76. Onset of the Achaians.
	237-368. Hector's interview with Hecuba and Helen.	
Total, 1533 verses.	Total, 1523 verses.	Total, 874 verses.

In the Essay on Scanning, § 6, two passages have been noted as specially worthy of being committed to memory. Of course, the list of such passages may be indefinitely extended. Add the following verses: A 528-530; B 204; Γ 108-110; Δ 43, 320, 321, 405; Z 146-149, 208, 236, 261, 448, 449.

B.

EXPLANATION OF THE *FACSIMILE*.

THE forms of the letters, as a rule, are very regular and easy to decipher. The forms of β (see *ἔβαν*, v. 311), λ (see *ἄλλοι*, v. 308), ν (see *ἔφαν*, v. 302), are somewhat peculiar. σ has the same form, whether in the middle or at the end of a word. There are frequent examples of *ligatures*,—i. e. of two or more letters united closely together, as we join letters in writing; but this union of letters does not involve the loss of any part of any letter, and the ligatures do not become mere arbitrary signs, difficult to decipher, such as we find in later and less valuable manuscripts.

The text and most of the *scholia* show the same hand-writing; only the very brief *scholia*, written irregularly close to the Greek text, appear to be by another and later hand.

Two at least of the critical marks of the Alexandrian grammarians appear in the *facsimile*. They are the διπλῆ, also called διπλῆ καθαρά,—a character which resembles a capital Υ lying horizontally, with what is ordinarily its upper part turned to the left,—and the διπλῆ περισστιγμένη, or 'dotted Diplé.' These two marks are found opposite vv. 305 and 325.

The forms of the breathings will attract attention. The first half of capital Η (eta) indicates the rough breathing; the other half, the smooth. See G. 4, N. 2.

The ı subscript does not occur, but the ι is always, as in *ὀπποτέρωι*, v. 309, written after the first vowel of the improper diphthong.

There is a curious mark, in form like a diaeresis, written over initial ι in vv. 305, 313, 326. In vv. 305, 326 it seems to take the place of the breathing.

On the next two pages a number of the *scholia* of this *facsimile* are given, printed in ordinary Greek type. They will easily be identified on comparison with the *facsimile*, as their position in reference to the Greek text is the same.

ΙΛΙΑΔΟΣ Γ 302-326.

Ὡς ἔφαν, οὐδ' ἄρα πώ σφιν ἐπεκράαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

Κέκλυτέ μεν, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·

ἦ τοι ἐγὼν εἴμι προτὶ Ἴλιον ἡνεμόεσσαν ^{ὁ θηλυκῶς ἀεὶ τὴν Ἴλιον λέγει.}
ἄψ, ἐπεὶ οὐ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

Ἡ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς,
ἄν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τείνεν ὀπίσσω·
παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

Ἐκτωρ δὲ Πριάμοιο παῖς καὶ διος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,
ὅπποτερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
^{ἦσαντο}
λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὥδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.

<sup>ἀντὶ τοῦ ἰδῆς με-
δέων.</sup> Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύνιστε μέγιστε,
ὅπποτερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἀῖδος εἴσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

Ὡς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ
ἄψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.
<sup>τὸ ἡχι-χω-
ρίς τοῦ ἰδῆ-
ος</sup> αἰοὶ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἦχι ἐκάστω
^ῖ ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
^σ ταρχος

δύναται καὶ
οὕτως ἡρή-
σαντο θεοῖς
ἰδὲ χεῖρας
ἀνέσχον καὶ
ὁ ἰδὲ ἀντὶ
τοῦ καί.

ἐὰν στίζωμεν
πρὸς τοῦτον
τοῦ στίχου
ἐπὶ τὸ εἰσω,
ἐλλείπει τὸ
ῥῆμα εὐκτι-
κὸν τὸ εἶη,
ἐὰν δὲ δια-
στέλλωμεν,
κοινὸν ἐστὶ
τὸ δός.

Ἄρισ. κατὰ
γενικὴν ἐκά-
στον.

ἦ ῥα καὶ ἐς δίφρον· τὰ γὰρ ἐν ὄρκοις σφαζόμενα οἱ μὲν
ἐγχώριοι ἔκρυπτον τῇ γῇ, οἱ δὲ ξένοι θαλάσση· ἦ δείξων
ἀποφέρει τοῖς ἐν ἄστει πιστωσόμενος κἀκείνοισ ἦ ὡς ἀγνοοῦντας
διδάξων· τὰ γὰρ θεοῖς ἀπλῶς θυόμενα ἦσθιον. ἡγοῦντο γὰρ
ὥσπερ συσσιτεῖσθαι τοῖς θεοῖς.

Ἀψορροι· διατί χωρίζεται ὁ Πρίαμος; καὶ οἱ μὲν φασὶν ὅτι
ἵνα ἀφ' ὕψους κρείσσον θεωρήσῃ ἀπὸ τῆς πόλεως τὴν μονο-
μαχίαν· οἱ δὲ ἵνα φυλάξῃ τὰ τείχη· ἄλλοι δὲ τὴν Ὀμη-
ρικὴν λύσιν προΐσχονται τὸ οὐπω τλήσομ' ὀφθαλμοῖσιν ὁρᾶσθαι·
ὅπερ ἄμεινον.

Πριάμοιο παῖς· Πορφύριος ἐν τοῖς παραλελειμένοις φησὶν ὅτι
τὸν Ἐκτορα Ἀπόλλωνος υἱὸν παραδίδωσιν Ἰβυκος, Ἀλέξανδρος,
Εὐφορίων, Λυκόφρων.

χῶρον μὲν πρῶτον· ἀναγκαίως διεμέτρουσαν πᾶν τὸ χωρίον ἐν
ᾧ ἡμελλον μονομαχήσειν ὥστε μὴ μόνον τὸν διὰ τῶν ὅπλων
νικηθέντα νενικῆσθαι, ἀλλὰ καὶ τὸν ἀπολείποντα τὸ ἀποδεδειγ-
μένον χωρίον, ὥσπερ καὶ ἐπὶ τῶν ἀθλητῶν· ἄλλοι δὲ φασὶν
ὅτι ἵνα μὴ πρὸς τὰ ἐαυτῶν πλήθη χωρισθῶσιν, ἀλλ' ὥσπερ
ἐν εἰρκτῇ τῇ περιγραφῇ μένωσιν.

GRAMMATICAL REFERENCES

FOR
BOOK FIRST OF THE ILIAD.

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
1	Πηληιάδew	559 b	129, 9 (c)
"	Ἀχιλλῆος	206 D	53, 3, N. 4
2	Ἀχαιοῖς	767	184, 3
4	ἑλώρια	726	166
"	κύνεσσι	216, 10	60, 5, 15
6	τὰ πρῶτα	719 b	160, 2
8	μάχεσθαι	951	265 and N.
9	βασιλῆι	764, 2	184, 2
13	λυσόμενος	969 c	277, 3
16	δύω	290 D 2	77, N. 1
18	δοῖεν	870	251
20	λῦσαι	957	269
21	Ἀπόλλωνα	185	25, 1, N. (d)
24	θυμῷ	783	190
25	ἐπὶ ἔτελλεν	786	191, N. 3
26	κιχείω	866, 1	253
28	τοῖ	764, 2	184, 2
"	χραίσμη	887	218, and 215, N. 1
30	πάτρης	757	182, 2
31	ἀντιόωσαν	409 D	120, 1 (b)
32	νέηαι	882	216, N. 2
33	ὥς	120	29, N. 1
35	πολλά	719 b	160, 2
36	Ἀπόλλωνι	186	47, N. 1
"	Λητώ	197	55
37	μεν	742	171, 2
38	Τενέδοιο	741	171, 3
40	τοῖ	767	184, 3
42	τίσειαν	870	251
"	βέλεσσι	776	188, 1
44	κατὰ καρήνων	800, 1 a	191, IV. 2 (1)
"	κῆρ	718 a	160, 1
45	ὁμοισιν	783	190
47	νυκτί	773	186

GRAMMATICAL REFERENCES.

309

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
49	βιοῖο	750	176, 1
50	οὐρήας	712 c	158
51	αὐτοῖσι	775	187
52	νεκύνων	729 f	167, 4
54	δεκάτη	782	189
55	τῷ	767	184, 3
"	φρεσί	775	187
56	Δαναῶν	742	171, 2
58	τοῖσι	767	184, 3, N. 2
60	φύγοιμεν	900 b	227, 1, N.
61	δαμῇ		110, 2, N. 1 (b)
62	ἐρείομεν	866, 1	253
64	κ' εἴποι	872	226, 2 (b)
65	εὐχολῆς	744	173, 1
66	κνίσσης	739	171, 1
"	αἶ κεν βούλεται	907	226, 4, N. 1
67	ἡμῖν	767 a	184, 3, N. 3
69	ἔχ (α)	719 b	160, 2
70	ἔοντα	856	204
71	νήεσσι	767	184, 3
72	ἦν	269 a, 690	82, N. 2
76	μοι	763	184, 1
77	ἔπεισι	776	188, 1
78	χολωσέμεν	940	134, 3
"	μέγα	719 b	162
79	Ἀργείων	741	175, 2
"	οἱ	1005	156
80	χώσεται	914 B a	225
"	ἀνδρὶ	764, 2	184, 2
81	καταπέψη	894 b	223, N. 2
82	τελέσση	921 a and R.	216, 1
84	τόν	712	158, N. 2
85	θαροσῆσας	841 and a	200, N. 5 (b)
"	εἰπέ	387 b	26, 2
86	Ἀπόλλωνα	723	163
"	ῥτε	1041	151, N. 4
"	Χάλκαν	170	48, 2 (b)
89	χείρας	216, 20	60, 5, 31
90	εἶπης	898	223
91	ἄριστος	940	136, N. 3 (a)
94	ἠτίμησε	428 and 33.	109, 1

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
97	Δαναοῖσι	767 a	184, 3, N. 3
98	δόμηναι	955 and 924 a	274
100	πεπίθοιμεν	872	226, 2 (b)
101	τοῖσι	767	184, 3, N. 2
103	μένεος	743	172, 2
104	οἱ	767	184, 3, N. 4
"	πυρί	773	186
105	κάκ'	107 and 716 b	24, 3, and 159, N. 2
107	τὰ κακά	604	134, 1
111	κούρης	728	167
113	οἴκοι	102 b	22, N. 1
115	τι ἔργα	718 c and 719	160, 1 and 2
118	ἐτοιμάσατ'	851 a and b	202, 1
119	ἔω	881	216
120	δ	1049, 1	249, 2
124	κείμενα	965	276, 1
125	πολίων	748	174
127	θεῶ	767	184, 3
129	δῶσι	444 D	126, 7 b
131	ἑών	969 c	277, 5
132	νόψ	783 or 776	190 or 188
135	εἰ δώσουσι	1060	226, 4, N. 2
137	δέ <i>in apodosis</i>	1046 c	227, 2
"	ἔλωμαι	868	209, 2, and 255
139	κεχολώσεται	850	200, N. 9, 208, 2
"	δν	722	162
141	ἐρύσσομεν	866, 1	253
143	ἄν	84 D	12, N. 3
147	ἡμῖν	767	184, 3
149	ἀναιδείην	724 a	164, and 197, N. 2
150	πείθεται	866, 3	256
151	ὁδόν	715 b	159, N. 5
153	μοι	771	184, 5
157	σκιόεντα, ἡχῆεσσα	567	129, 15
160	τῶν	744	173
161	μοι	767.	184, 3
163	σοι	773	186
164	ἐκπέρσωσι	914 B a	225
166	ἵκηται	894 B 1	225
168	κάμω	912, 913	229 and 231
170	ἵμεν	949	259 and N.

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
170	σ (οι)	767	184, 3
171	ἄτιμος	940	134, 3, and 138, N. 8
173	ἐπέσσονται	355 D a	100, N. 5
175	κὲ τιμήσουσι	845	208, 2
176	μοι	771	184, 5
180	Μυρμιδόνεσσι	767	171, 3, N.
"	σέθεν	742	171, 2
182	ἔμε, Χρυσήίδα	724	164
184	κ' ἄγω	868	209, 2
188	Πηλείωνι	768	184, 4
"	οἱ	767	184, 3, N. 4
191	ἀναστήσειε	932, 2, and 866, 3	244, 256
194	δ' (ἦλθε δ')	1046 c	227, 2
195	οὐρανόθεν	217	61
197	κόμης	738	171, N.
199	θάμβησεν	841	200, N. 5 (b)
200	οἱ	767 or 768	184, 3, N. 4
"	δσσε	215 D a	60, 5, 22
203	ἴδη	881	216
"	τελέεσθαι	423	110, II. 2, N. 1 (a)
205	ὑπεροπλήησι	776	188, 1
"	ὀλέσση	868	255, and 209, 2
207	παύσουσα	969 c	277, 3
"	πίθηαι	907	226, 4, N. 1
209	θυμῷ	783	190
210	ἔριδος	748	174
216	σφωίτερον	269 D	82, N. 1
217	κεχολωμένον	969 e	277, 6, N. 1 (b)
218	ἐπιπείθεται	914 B	233
"	ἔκλυον	840	205, 2
"	αὐτοῦ	742	171, 2
219	σχέθε	494	119, 11
224	χόλοιο	748	174
225	κυνός	216, 10	60, 5, 15
226	λαῶ	773	186
228	κήρ	940	136, N. 3
230	σέθεν	757	182, 2
231	βασιλεύς	707	157, 2, N.
"	οὐτιδανοῖσιν	767	171, 3, N.
232	λωβήσαιο	872	226, 2 b
"	δρκον	715 b	159

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
234	σκήπτρον	723	163
236	ἰ	724	164
237	φύλλα	724	164
238	θέμιστας	216, 7	60, 5, 11
239	εἰρύεται	538 D 6	119, 3
240	Ἀχιλλῆος	729 c	167, 3
"	υἱας	722	162
241	τοῖς	764, 2	184, 2
243	πίπτωσι	916	232, 3
244	ἔ	1049, 1	249, 2
246	πεπαρμένον	459 and 460	110, IV. (a), (3)
247	τοῖσι	767	184, 3, N. 2
249	ρέεν	411	98, N. 1
250	τῷ	771	184, 3, N. 1
251	οἱ	773	186
252	μετὰ τριτάτοιςιν	801, 2	191, VI. 3 (2)
255	κεν γηθήσαι	872	224
256	κεχαροίατο	376 D e	119, 3
257	σφῶϊν	728	167
258	Δαναῶν	749	175, 2
260	ἀρείοσιν	772	186
262	ἰδωμαι	868	255
266	τράφεν	473 D	119, 9
272	μαχείοτο	872	226, 2, b
273	μευ	729 a	176, 1
275	τόνδε	724	164
278	τιμῆς	739	171, 1
281	πλεόνεσσι	767	171, 3, N.
283	Ἀχιλλῆι	767	184, 3
284	πολέμοιο	729 c	167, 3
286	γέρον	170	48, 2 (b)
289	ἔ	716 b	159, N. 2
294	ὑπείξομαι	901 b	227, 1
"	εἵπης	916	232
295	ταῦτα	716 b	159, N. 2
299	τῷ	277	84, 2
300	τῶν ἄλλων	729 e	168
301	ἂν φέροις	872	226, 2 (b)
307	Μενοιτιάδῃ	559 a	129, 9 (b)
311	ἄρχος	624 b	137
312	κέλευθα	715 b	159, N. 5

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
317	οὐρανόν	722	162
"	καπνῷ	783	190
318	τά	716 b	159, N. 2
319	τήν	716 a	159, R.
321	οἱ	768	184, 4
323	ἀγέμεν	957	269
324	δώσι	898	223
"	ἐγὼ δέ	1046, 1 c	227, 2
"	κεν ἔλωμαι	898 a	255, and N.
330	ιδών	969 b	277, 2
331	βασίλῃα	712 b	158, N. 2
332	τι	716 b	159, N. 2
335	μοι	771	184, 5
337	Πατρόκλεις	194	52, 2, N. 3
341	ἐμείο	729 c	167, 3
"	γένηται	898 b	223, N. 2
342	τοῖς ἄλλοις	767 a	184, 3, N. 3
344	οἱ	771	184, 3
348	γυνή	216, 4	60, 5
349	ἐτάρων	757 a	182, 2
350	ὀρόων	409 D a	120, 1 (b)
353	ὀφελλεν	518 D 12	108, IV. 2, N. 1
359	ἄλός	748	174
360	αὐτοῖο	757	182, 2
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363	εἶδομεν	881	216
388	μῦθον	716 a	159, R.
393	παιδός	742	171, 2
396	σπο	742	176, 1
397	Κρονίωνι	767 a	184, 3, N. 3
401	δεσμῶν	748	174
403	Βριάρεων	726	166
404	βίῃ	780	188, 1, N. 1
405	κύδει	776	188, 1
407	τῶν	742	171, 2, N. 3
408	αἶ κεν ἐθέλῃσι	907	226, 4, N. 1
410	βασίλῃος	740	171, 2
415	ἀδάκρυτος	940	136, N. 3
418	ἐπλεο	840	205, 2
418	αἴσῃ	767	184, 3
420	αἶ κε πίθηται	907	226, 4, N. 1

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
422	Ἀχαιοῖσιν	764, 2	184, 2
424	χθιζός	619	138, N. 7
425	τοι	770	184, 3, N. 6
427	μιν	712 b	158, N. 2
428	ἀπεβήσето	428 D b	119, 8
429	γυναικός	744	173, 1
430	ἀέκοντος	728 or 970	167 or 183
432	λιμένος	757	182, 2
434	ιστοδόκη	772	186
"	προτόνοισιν	776	188
437	ἔβαινον	829	200
443	ἀγέμεν	951	265 and N.
444	ἱλασόμεσθα	881	216, 1
450	τοῖσιν	767	184, 3
453	ἐμεῦ	742	176, 1
456	Δαναοῖσιν	767 a	184, 3, N. 3
460	κνίσση	776	188
466	περιφραδέως	257	74, 1
467	πόνου	748	174
"	τετύκοντο	436 D	100, N. 3
468	δαιτός	743	172, 1
469	πόσιος	729 c	167, 3
470	ποτοῖο	743	172, 2
471	δεπάεσσιν	783 or 767	190, or 184, 3
474	φρένα	718 a	160, 1
479	τοῖσιν	767	184, 3
482	στεῖρη	783	190
488	νηυσί	775	187
490	πωλέσκειτο	493	119, 10
491	φθινύθεσκε	494 and 493	119, 11
"	κῆρ	718 a	160, 1
495	ἔφετμέων	742	171, 2
497	Οὐλύμπον	722	162
498	ἄλλων	757 a	191
499	κορυφῇ	783	190
500	αὐτοῖο	757	182, 2
"	γούνων	738	171, 1
505	ἄλλων	755 b	175, N. 1
510	τίσῳσιν	921	239, 2
510	τιμῇ	776	188
512	γούνων	738	171, 1

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
515	τοι	768 or 775	184, 4, or 187
515	ἐπι	109 b	23, 2, <i>ad finem</i>
519	ἐρέθισιν	916	231
522	νοήση	881	216, 1
523	μελήσεται	845	208, 2
527	κατανεύσω	916	233
528	ὄφρυσιν	776	188, 1
530	κράτος	216 D 8	60, 5, 13
534	πατρός	757	182, 2
542	κρυπτάδια	716 b	159, N. 2
543	ὅττι	47 D	86, N. 2
"	νοήσης	914 B a	233
549	ἐθέλωμι	914 B	233
552	ποιον	670	142, 3
553	εἶρομαι	826	200, N. 4
555	παρείπη	887	218
559	τιμῆσης	881	216
564	μέλλει εἶναι	846	118, 6
566	χραίσμωσιν	887	216, 1
567	ἐφείω	916	232
575	δαιτός	729 c	167, 3
577	μητρί	775	187
579	νικείησιν	881	216, 1
"	ἡμῖν	767	184, 3
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585	μητρί	767	184, 3, N. 4
586	τέτλαθι	454 and 490 ff.	125, 4
587	ἴδωμαι	881	216, 1
589	ἀντιφέρεσθαι	951	261, 1
591	ποδός	738	171, 1
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597	θεοῖς	767	184, 3
600	ποιπνύοντα	574	279, 2
602	δαιτός	743	172, 1
610	ἰκάνοι	914 B	233

NOTE. — The above references, in connection with the passage set for translation, may indicate a useful addition to, or substitute for, the usual daily lesson in the grammar. The references have not been carried beyond Book I., lest the pupil should be in danger of becoming dependent upon such help, and of ceasing to consult the grammar for himself.

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THE printing of a reference in full-faced type indicates that in that place the subject referred to is most fully treated.

The references are to be understood as illustrative only, not as exhaustive, upon the various heads cited.

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